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AN EXAMINATION OF UNITED CHURCH  
CURRICULUM PROVISIONS FOR JUNIOR STUDENTS  
FROM THE PERSPECTIVE OF CURRENT TENSIONS  
IN THE FIELD OF CHRISTIAN EDUCATION

We, the undersigned, hereby certify that we  
have read and approved the thesis of  
Graduate Student, Barbara J. Elliott, a thesis  
submitted in partial fulfillment of the requirements  
for the degree of Bachelor of Divinity.

A DISSERTATION  
SUBMITTED TO THE GENERAL FACULTY COUNCIL  
COMMITTEE ON BACHELOR OF DIVINITY DEGREES  
IN CANDIDACY FOR THE DEGREE OF  
BACHELOR OF DIVINITY

By

BARBARA J. ELLIOTT, B.A.

UNIVERSITY OF ALBERTA

JUNE, 1968







UNIVERSITY OF ALBERTA

ST. STEPHEN'S THEOLOGICAL COLLEGE

We, the undersigned, hereby certify that we have read and recommend to the School of Graduate Studies for acceptance, a thesis entitled AN EXAMINATION OF UNITED CHURCH CURRICULUM PROVISIONS FOR JUNIOR STUDENTS FROM THE PERSPECTIVE OF CURRENT TENSIONS IN THE FIELD OF CHRISTIAN EDUCATION, submitted by Barbara J. Elliott, B.A., in partial fulfillment of the requirements for the degree of Bachelor of Divinity.











## ACKNOWLEDGMENTS

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## INTRODUCTION

### 1. STATEMENT OF THE PROBLEM

The first part of the paper is devoted to the study of the properties of the function  $f(x)$  which is defined on the interval  $[0, 1]$  and satisfies the conditions  $f(0) = 0$  and  $f(1) = 1$ . It is assumed that  $f(x)$  is a continuous function and that it is differentiable at the points  $x = 0$  and  $x = 1$ . The main result of this part is the theorem which states that if  $f(x)$  is a continuous function and if it is differentiable at the points  $x = 0$  and  $x = 1$ , then the function  $f(x)$  is differentiable at every point of the interval  $[0, 1]$ .

THEOREM 1



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## INTRODUCTION

Today there is a vast amount of literature being produced in the field of Christian Education. Among the various opinions being expressed, some significant tensions are evident.

Our purpose in this work is to examine five of these tensions, and to see their relationship to a specific curriculum. The five particular tensions which have been chosen are not intended to be exhaustive of the field. They are, however, ones which are focused on in current thought by Christian educators. They are also the ones which have been of concern and of interest to the writer in her work with curriculum.

Interest in this subject came about as I observed and met with teachers in a local church working with the New Curriculum materials of the United Church. I realized that I had certain assumptions regarding the position of the New Curriculum with respect to the tensions to be discussed. These assumptions were based primarily on discussions about the New Curriculum before the graded materials were printed. But as I observed, I decided that in fact my anticipations did not appear to be valid when compared to the actual use of the New Curriculum materials. Thus the desire grew, first to re-examine the theoretical stance of the United Church regarding the New Curriculum and, secondly, to examine closely the operant understanding in the materials being used, in order to determine whether the same position is actually expressed in both.

Part I of this thesis will be comprised of a discussion of the

## Introduction

The purpose of this study is to investigate the effects of the proposed system on the performance of the system.

The system is designed to improve the performance of the system by providing a more efficient and effective way of handling the data.

The system is designed to be flexible and adaptable to changes in the data and the system requirements.

The system is designed to be easy to use and to integrate with existing systems.

The system is designed to be secure and to protect the data from unauthorized access.

The system is designed to be reliable and to provide a high level of availability.

The system is designed to be scalable and to handle large volumes of data.

The system is designed to be cost-effective and to provide a good return on investment.

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The system is designed to be easy to learn and to use.

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five tensions chosen, with reference to current Christian education theorists. The approach will be to regard the tensions as being polar positions, with the stances of Christian educators being found somewhere between the poles in each instance, along a continuum. We will not attempt to deal with Christian educators' total positions. Rather, we will use illustrative quotes from their works to mark out various positions along the continuum for each tension. We will choose to illustrate from those educators who are representative of the various positions, and from those who have had some influence in curriculum theory. By indicating the existence of different positions, we will also thus establish that the tensions do exist.

In each section of Chapter I we will discuss briefly some past history, where it helps to clarify the present tensions. Most of the discussion however, will center on present-day positions.

In Part II we will look specifically at the United Church position in its New Curriculum with regard to the same five tensions, and locate it on each continuum. This will be done in two chapters.

In Chapter II we will examine the stated position of the United Church in its New Curriculum documents, particularly the pre-suppositions as contained in Prospectus.

In Chapter III we will study the actual position as evident in the materials for the Junior Department. The choice of this particular Department is an arbitrary one, based on the particular interest of the writer.

We will conclude our study with some statements regarding the relation between the stated and the actual positions of the United Church in its New Curriculum, as examined in Chapters II and III.

THESE THINGS ARE NOT TO BE TAKEN AS A CHALLENGE TO THE

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## CONTENTS

### THE CHURCH AND THE WORLD IN THE TWENTIETH CENTURY

#### The Church and the World in the Twentieth Century

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## PART I

### MAJOR CONTEMPORARY TENSIONS IN THE FIELD OF CHRISTIAN EDUCATION

During the Twentieth Century, the Church has been faced with many new and difficult problems. These problems have been both internal and external. They have been both spiritual and material. They have been both individual and social. They have been both personal and public. They have been both private and public. They have been both personal and public. They have been both private and public.

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## CHAPTER I

### POSITIONS TAKEN BY REPRESENTATIVE CHRISTIAN EDUCATORS

#### (a) Bible-centred as over against Person-centred

The classic tension found within Christian Education debate of this century is that of Bible-centred versus person-centred or child-centred. Basically, this is the tension between Christian Education which concentrates upon teaching Bible material and that which emphasizes the development of persons. None of the theorists which we will discuss in this polarity emphasizes one pole to the total exclusion of the other, but most of them emphasize one pole more than the other.

During the eighteenth and nineteenth centuries, the purpose of Sunday School sessions was to teach children the content of the Bible stories.<sup>1</sup> But in the early twentieth century theological trends and educational trends combined to change this approach.

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<sup>1</sup>Marvin J. Taylor discusses this in Religious Education, A Comprehensive Survey, ed. Marvin J. Taylor (Nashville: Abingdon Press, 1960), p.18, and notes how the Bible was the major element in the curriculum in the early nineteenth century.

"Stress was placed on memorization, and effectiveness of teaching was measured quantitatively. Pupils were encouraged to commit to memory vast amounts of biblical material, and contests and rewards were used to stimulate interest. The extent of this overemphasis is illustrated by the report of the 1819 New York City Sunday School Union wherein some schools reported an average of more than five thousand verses memorized per quarter, with numerous individual students reciting thirty or forty chapters at one time in public meetings. . . . no class time remained for consideration of meanings and values. Students often proved unable to discuss with understanding the very passages they had previously quoted."

Chapter

CHAPTER 1. THE HISTORY OF THE UNITED STATES

Section 1. The History of the United States

The history of the United States is a story of a people who have grown from a small group of settlers on a remote island to a great nation that spans a continent. The story begins with the first Europeans who arrived in 1492, and it continues through the years of exploration, settlement, and the struggle for independence. The United States has been a land of opportunity and innovation, a place where dreams have been realized and where the future has always seemed within reach. The story of the United States is a story of a people who have built a great nation out of a small group of settlers on a remote island.

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Protestant liberalism<sup>1</sup> was becoming dominant in theological thought. At the same time, the democratic theories and progressive education of John Dewey brought great advances in methodology and a new focus of interest upon the pupil in learning.<sup>2</sup> The religious education movement was strongly influenced by these two developments. The effect was a reversal from the old Bible-centred approach to a new child-centred approach.<sup>3</sup>

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<sup>1</sup>This term was used to refer to a particular approach to theology, as well as to describe the body of doctrine which developed. Liberalism emphasized, among other things, the value and capacities of man, freedom to search for truth, the immanence of God. This term, "Liberalism," is discussed by David W. Jewell in The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Cully (Philadelphia: The Westminster Press, 1963), pp. 389-392.

<sup>2</sup>Kendig Brubaker Cully discusses Dewey's influence on the religious education movement in The Search For a Christian Education - Since 1940 (Philadelphia: The Westminster Press, 1965), pp. 27-28. He claims that "when Dewey spoke of the continuous reconstruction of experience, and need for purposeful self-expression on the part of the child, . . . and the student's own activities as being the unifying center of the curriculum, he was using concepts that sprang from a similar philosophical milieu as did those characterizing religious liberalism."

<sup>3</sup>Many years before this, Horace Bushnell had written Christian Nurture (New Edition, Revision by Luther A. Weigle. New York: Charles Scribner's Sons, 1916. Book first published in 1861), in which he set forth the importance of Christian nurture for the child, and emphasized the place of the child in the Kingdom of God. He based his concept of nurture on the philosophy that the child is to grow up a Christian and never know himself otherwise. Bushnell's work was a reaction against the dominant theological thinking of his time, when revivalist preaching and conversion experience were emphasized, and little attention was paid by churches to the possibility of growth and training of the child.

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Albert Bailey contends that the new approach rebelled against "the imposed authority and transmission of content characteristic of traditional religious education. Emphasis came to be placed upon the development of the individual."<sup>1</sup> Christian nurture was emphasized as a process of growth centred in the experiences of the child. Thus the starting point in Christian liberal education was with the interests and needs of the child, rather than with the Scriptures.<sup>2</sup>

During the 1930's, the liberalist position continued to dominate and various types of experience-centred religious education were carried on. In the early 1940's the theological climate changed radically, due to the efforts of theologians such as Barth, Brunner, Niebuhr. Many of the basic presuppositions of liberal theology, among them its doctrine of God and its doctrine of man, were called into serious question. Some Christian educators began to grapple with this "neo-orthodox" thinking and its implications for their task. Two crucial books appeared, to focus the debate.

Harrison Elliott wrote Can Religious Education be Christian? in 1940.<sup>3</sup> Sara Little says this of Elliott, that he:

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<sup>1</sup>Albert E. Bailey, "Philosophies of Education and Religious Education," Religious Education, A Comprehensive Survey, ed. Marvin J. Taylor, p.30.

<sup>2</sup>George Albert Coe and William Bower were two leading exponents of this approach.

<sup>3</sup>Harrison S. Elliott, Can Religious Education be Christian? (New York: The MacMillan Company, 1940).





Adhering closely to the progressive religious education approach, objected vigorously to anything approaching a teaching of the Bible by 'instruction and indoctrination', and saw many dangers in the increasing neo-orthodox influence. . . . For him, the educational process is an approach to life and not a methodology for transmitting preconceived ideas.<sup>1</sup>

Elliott had studied the neo-orthodox position and rejected it because he claimed it rested completely on a revealed religion and not on human processes.<sup>2</sup> And he continued to follow the liberalist position that had been established for many years.

This conflict between the new theology and liberal education was also dealt with in a second book, written in 1941 by Shelton Smith, entitled Faith and Nurture.<sup>3</sup> Smith, however, arrived at the opposite conclusion to Elliott. His opinion was that in the light of the newer currents of Christian thought, "contemporary liberalism as a creed is basically outmoded, and must therefore be critically reconsidered and revised. This means, to be sure, that the theological roots of liberal Protestant nurture must also be re-examined and reconstructed."<sup>4</sup> One of his main criticisms of liberal Protestant nurture was that within that endeavor the value of the Bible had come to lie chiefly in its power to be a stimulus for a religious quest. He concluded that the

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<sup>1</sup>Sara Little, The Role of the Bible in Contemporary Christian Education (Richmond: John Knox Press, 1961), p. 21.

<sup>2</sup>Kendig Brubaker Cully discusses Elliott's decision in The Search for a Christian Education - Since 1940, p. 19. He says, "The difference between Elliott and his immediate predecessors in religious education theorizing was that he dared to raise the question, based on a thorough study of the neo-orthodox positions, especially Emil Brunner's, which he found it necessary to reject."

<sup>3</sup>Shelton Smith, Faith and Nurture (New York: Charles Scribner's Sons, 1941).

<sup>4</sup>Ibid., p. 32.





pendulum must swing back from this child-centred approach toward the direction of a Bible-centred approach.

From this period on, Christian education theorists have been aligning themselves in respect to these two positions.

There are those who have continued to pursue the child-centred direction to an extreme position. One example of this is Mrs. Sophia Lyon Fahs.<sup>1</sup> One of her associates in the writing of the New Beacon Series has said this of the curriculum: "Having no creed to impart, the aim of the series is to help the children develop an adequate philosophy of life, for which it is believed that it is necessary to help them develop sound and adaptable personality structure."<sup>2</sup> Christianity is one resource among others to be used toward this end, according to Mrs. Fahs. She contends that children should be given information about all religious traditions, and their training should include a comparative study of cultures. Thus she does not agree that the Bible is studied to learn about God and what he said and did. "It is studied to find out how a certain great people thought and felt and believed about God."<sup>3</sup>

Mrs. Fahs believes that a curriculum for the religious education of children should be based on the discovered problems of the children

<sup>1</sup>Mrs. Fahs for many years directed the "experimentally-oriented" church school at the Riverside Church, New York, and taught religious education at Union Theological Seminary. Later she was editor of the New Beacon Series in Religious Education for the Unitarian Universalist denomination.

<sup>2</sup>Dorothy Tilden Spoerl, "Unitarian Universalist Association," The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Cully, p.681.

<sup>3</sup>Sophia Lyon Fahs, The Old Story of Salvation, quoted in Kendig Brubaker Cully, The Search for a Christian Education - Since 1940, p.29. Fahs' book not available.





themselves, but also says that "vicarious experience is the best way to illumine those problems."<sup>1</sup> The Bible is one source of stories which she agrees can be used in this way. She is of the opinion that individuals can learn through imagining the life situations and experiences of other people, and thus have their own understandings enlarged and illumined.

Her expressed concern for the individual is that each person may arrive at self-understanding and personal integrity, so that individuals will be able to discover "satisfying human relationships"<sup>2</sup> and to understand the life they live and "the larger strategic emotional conflicts of our time."<sup>3</sup>

At the opposite end of the pole there have been those who hold a Bible-centred position. The more "fundamentalist"<sup>4</sup> or conservative Christian denominations, against which the Liberal movement was a protest, had continued in their outlook. These must be seen as occupying the right end of the continuum.

Cornelius Jaarsma exemplifies this position. He states that "only in the Word of God do we find our infallible norm."<sup>5</sup> And he

<sup>1</sup>David B. Parke, " 'The Children Were My Teachers' - A Ninetieth Birthday Tribute to Sophia Lyon Fahs," Religious Education, LXI, No. 4 (July-August, 1966), p.257.

<sup>2</sup>Sophia Lyon Fahs, Today's Children and Yesterday's Heritage (Boston: The Beacon Press, 1952), p. 184.

<sup>3</sup>Ibid., p. 185.

<sup>4</sup>Paul R. Finlay, Westminster Dictionary of Christian Education, ed. K.B.Cully, pp. 271-273, for a discussion of this term.

<sup>5</sup>Cornelius Jaarsma, Fundamentals in Christian Education (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 15.



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affirms that Christian Education should be "founded upon Christ and the recorded Word."<sup>1</sup>

Jaarsma criticizes the progressive education movement. He claims that in the philosophy of the movement, the child is given the central place as holding the promise for the future. But, according to Jaarsma, the promise for the future lies only in God. He agrees that understanding of the child is necessary, but insists that Christian Education must be based on a view of the nature of man which is Biblical. He says:

Studies in psychology and education have frequently proved so confusing and often contradictory because we fail to orient them in what Scripture clearly teaches about man. Armed with the Word as God's directive of and corrective for life we can give our principles wider application by relating them to fact.<sup>2</sup>

Christian schools, Jaarsma insists, must view the Bible as the core of the curriculum.

These then are examples of the two extreme views - but there are many intervening positions.

Close to the Bible-centred pole is James Smart.<sup>3</sup> He asserts that Christian Education first of all must be education in the Scriptures. The Scriptures are central in the curriculum "that God may make himself known through them and open to men the life of his Kingdom."<sup>4</sup> Through the Scriptures God speaks to man "a word of judgment

<sup>1</sup>Ibid., p.8.

<sup>2</sup>Ibid., p. 19.

<sup>3</sup>Dr. Smart made major contributions to the Presbyterian Church (USA) curriculum, the Faith and Life series, Westminster Press.

<sup>4</sup>James Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, 1954), p. 118.

and the other two, the first of which is the most important, are the

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and mercy which, if it is not heard in this place, is not heard at all."<sup>1</sup>

Yet Smart does not say that only the Scriptures must be studied. Nor does he claim that learning stories from the Bible necessarily leads to knowledge of God. In fact, he insists that unless the Bible is related to life, it cannot be the word of God. The Scriptures must be studied together with life problems.<sup>2</sup>

In discussing the religious education movement earlier in the century, which talked much of a "child-centred" curriculum as over against a "bible-centred" one, Smart suggests that the fallacy in the former approach was the assumption that it is a simple matter to discover the needs of persons at various stages of life.

Our reading of the situation of persons is dependent upon our understanding of the Christian faith, our conception of what it means to be a Christian, and our estimate of the world in which they will have to make their way.

A curriculum, religious or secular, based upon the needs of the child is in danger of becoming a very thin and watery curriculum, particularly if much weight is allowed to what the child himself conceives to be his needs.<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 155.

Cf. Robert Boehlke, Theories of Learning in Christian Education (Philadelphia: The Westminster Press, 1962), p. 149. Boehlke also expresses his concern as to the possible result of what he considers too much concentration on the learner's need.

"Building a theory of learning upon needs presupposes that the educator is fully competent to determine what the learner's needs are; it anticipates equally the learner's ability to delineate his true condition now and in the future. But if the learner knows his needs, what of the vocation of the church as covenant community? The church is responsible to God for the communication of the offer of covenant and the heritage of faith. This involves an awareness of the true need of the learner rather than that which he may consider significant."

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

CHICAGO, ILL., MAY 11, 1911

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CHICAGO, ILL., MAY 11, 1911

Our readers of the Journal of the American Medical Association are interested in the progress of the medical profession in the United States. It is the duty of the medical profession to keep the public informed of the progress of the medical profession in the United States. It is the duty of the medical profession to keep the public informed of the progress of the medical profession in the United States.

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CHICAGO, ILL., MAY 11, 1911



Another view which falls to the right of centre is that of Iris Cully. She states that:

The Bible is a central source in Christian Education because the basic purposes cannot be realized except through an understanding of its contents. God makes himself known through this written word. The Church finds its foundations in this word. The Christian knows the wellsprings for his actions to be sustained here.<sup>1</sup>

Her position also leads to an understanding of educational methodology which she calls "life-centred."<sup>2</sup> She says that "life-centred" involves all of existence. And "existence comprises a totality -- not the self by itself, but the self in relationship to others, things, the universe, and history."<sup>3</sup> She claims that God's revelation is to human beings in their situation and condition. And for her, in order that it be God's revelation, nurture must be Biblically-based.

An example of an educator at centre point, who attempts to bring the strengths of Bible-centred and person-centred teaching into dialogue, is Lewis J. Sherrill.

In regard to the Bible, he says it "is the principal source from which the church's teaching is drawn," although he does not say that it is the only source.<sup>4</sup> At this point he agrees with Smart, the differences between them becoming evident as we discuss the use of the Bible, and the purposes of its use. Instruction in the content of the

<sup>1</sup>Iris V. Cully, Imparting the Word, The Bible in Christian Education (Philadelphia: The Westminster Press, 1962), p. 14

<sup>2</sup>Iris Cully uses "life-centred" in a different sense from the way it was used previously by those involved in pragmatic religious education. There it meant "experience-centred" and related to the present. Further discussion of this is contained in her book, The Dynamics of Christian Education (Philadelphia: The Westminster Press, 1958), p. 119.

<sup>3</sup>Iris Cully, The Dynamics of Christian Education, p. 119.

<sup>4</sup>Lewis J. Sherrill, The Gift of Power (New York: The MacMillan Company, 1958), pp. 93-94. *Italics mine.*



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Bible, says Sherrill, should be part of the curriculum.

This does not mean that the curriculum materials of Christian education should consist of nothing but the Bible. It does mean that some acquaintance with what is in the Bible is necessary if one is to hear what is being said to us there in preparation for our own encounter. The sincere effort to stand within this book and participate in the profound struggles there depicted has the effect of causing the Bible to 'come alive'. It is this coming alive which is needed as a result of teaching the Bible within the Christian community, if the Bible is to help prepare the way for personal encounter between the man of today and the God of whom the Bible speaks.<sup>1</sup>

Sherrill believes the use of predicaments and themes to be a particularly promising approach in relating the Bible and persons. He uses the term "predicament" to refer to man's deepest needs. A predicament is "some persisting human concern, which tends to recur generation after generation."<sup>2</sup> This sense of Predicament "arises out of the profound anxiety which we carry as human creatures"<sup>3</sup> in our insecure existence. Sherrill attempts to bring the insights of depth psychology to his endeavours to understand man's complex nature. The term "theme" refers to an "aspect of God's Self-disclosure to man which persists more or less prominently throughout the Bible."<sup>4</sup> Some examples are God's revelation of himself in judgment, and in redemption. And Sherrill finds that each theme is relevant to a human predicament.

He selects eight themes and predicaments, illustrating what he calls the principle of correspondence, in which the disclosure of

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<sup>1</sup>Ibid., p. 99. The word "encounter" used in this quotation is an important term to Sherrill. God confronts man, and man encounters God. Tension rises within the encounter, calling for response. Chapter 4 of Sherrill's book deals with this term.

<sup>2</sup>Ibid., p. 107.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 109.







God meets the human situation.<sup>1</sup> One example of this is the theme of Creation; with the corresponding predicament being that of man's misapprehension of himself, his world, and God; and of his own relation to his world and God. Sherrill claims that "if the principle of predicament and theme is soundly conceived, the themes themselves can become the basis for the selection of Biblical materials to be used in the curriculum of Christian education."<sup>2</sup> In teaching, he says, it is possible to begin with either "revelational themes" or "human need", and that there are values in either beginning point. But he seems to prefer the former. "For there is a sense in which truth faces us, presents itself to us, and does so whether we ask for it or not, whether we feel the need for it or not."<sup>3</sup>

Sherrill emphasizes that the central purpose of using the Bible is to prepare the way for continuing encounter between man and God. A contributory purpose is that of introducing the members of the Christian community to the persons and events that have been media of revelation. "The themes of revelation transcend specific persons and events, and transcend all particular times and places; yet they are always rooted in specific persons and events."<sup>4</sup> He finds human anxiety and the gospel of God to be the two great counterparts in the Bible. "The depth of each, their meeting in one Man, and the triumph

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<sup>1</sup>Sherrill's principle of correspondence is similar to Tillich's method of correlation. Tillich's "correlation" is discussed in Chapter 2 of this paper. Reuel Howe stands alongside Sherrill in this approach. He also stresses the importance of the correlation between man's need and God's action.

<sup>2</sup>Sherrill, op. cit., p. 112.

<sup>3</sup>Ibid., p. 175.

<sup>4</sup>Ibid., p. 110.

The first part of the report is devoted to a general survey of the situation in the country. It is then divided into two parts, the first of which deals with the political situation and the second with the economic situation. The political situation is described as one of general stability, with the government enjoying the confidence of the people. The economic situation is described as one of general prosperity, with the country enjoying a high level of production and a high level of living.

The second part of the report is devoted to a detailed survey of the situation in the country. It is then divided into two parts, the first of which deals with the political situation and the second with the economic situation. The political situation is described as one of general stability, with the government enjoying the confidence of the people. The economic situation is described as one of general prosperity, with the country enjoying a high level of production and a high level of living.

The third part of the report is devoted to a detailed survey of the situation in the country. It is then divided into two parts, the first of which deals with the political situation and the second with the economic situation. The political situation is described as one of general stability, with the government enjoying the confidence of the people. The economic situation is described as one of general prosperity, with the country enjoying a high level of production and a high level of living.

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of the love of God over the anxiety of man, are uttered for all time in the life, passion, death, and resurrection of Jesus Christ."<sup>1</sup>

In discussing "Bible-centred" teaching versus "problem-centred", as he puts it, he does suggest problem-centred to be a "nightmare of trying to permit a curriculum to grow up entirely out of the questions which children are now asking, and the needs they now feel."<sup>2</sup> Yet he later goes on to emphasize that the materials drawn from the Bible to be used in the Christian community "should be chosen with the anxiety and the predicaments of the people of our own time in view" and that the "hunger at this point" must lead educators always to keep in mind men's deep question of "whether the Bible has any word to speak to their condition."<sup>3</sup> Goals to be sought in Christian Education, claims Sherrill, are the wholeness of self and effective Christian witness.

Left of centre on our continuum is David Hunter,<sup>4</sup> who advocates an approach centering around the needs and interests of the pupils. He stresses the continuing encounter. He emphasizes that the key word in the approach to Christian Education is "engagement", and he defines this as "the moment when God acts in or upon the life of an individual and the individual faces the obligation to respond."<sup>5</sup> As a consequence of engagement, religious issues come into being.

Hunter states that in planning a curriculum, only two types

<sup>1</sup>Ibid., p. 118.

<sup>2</sup>Ibid., p. 175.

<sup>3</sup>Ibid., p. 181.

<sup>4</sup>David Hunter was one of the main designers in the writing of the Seabury Press curriculum.

<sup>5</sup>David R. Hunter, Christian Education as Engagement (New York: The Seabury Press, 1963), p. 7.





of organizing principles exist. This choice is between religious issues as they emerge in the life of the class, and the pre-thought of editors, who attempt to organize traditional subject matter. "The course receives its direction either from what is happening in the lives of the students or from what has already happened in the minds of an editorial board."<sup>1</sup> In his opinion, the organizing principle of most educational programs in the Church has been subject matter.<sup>2</sup> He advocates that religious issues be selected as the organizing principle of an educational program. When this is done, "a search begins for the particular manifestations of a given religious issue that are sufficiently common at a given age or experience level to warrant making preparation for dealing with them."<sup>3</sup>

Hunter further points out that the difference between the two organizing principles is not found in the fact that in one case the program must always start with a religious issue and in the other with subject matter. For actually, he says, the start could be made from either point under either of the organizing principles. The difference is whether the life of the class as observed by the teacher is the decisive factor, or whether the program is pre-determined lesson by lesson.<sup>4</sup>

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<sup>1</sup>Ibid., p. 37.

<sup>2</sup>Ibid., p. 40. Hunter explains how this is worked out usually. "When subject matter is the organizing principle (assuming the same purpose in terms of communicating the living Gospel), the work for a given year is planned and given direction around a certain body of material such as Church history or the life of our Lord. Each session or unit is studied in itself, and then an attempt is made to relate the message and meaning of the subject matter to manifestations of religious issues in the current experience of the group members."

<sup>3</sup>Ibid., p. 38.

<sup>4</sup>Ibid., p. 41.





We have come a long way from the original Bible-centred, child-centered controversy. Yet in actual fact, the tension is still with us, as these contemporary Christian educators demonstrate.





(b) History as over against Contemporaneity

The tension to be discussed here is that between an emphasis on the importance of past historical events, and an emphasis on the importance of the present moment, the contemporary scene. None of the theorists to be discussed here holds the extreme position that one of the poles, whether it is the past or the present, is the only factor to be included in Christian Education. But there is a variety of opinions between these extremes.

Liberal education had an anti-historical bias. Shelton Smith gave his description of the progressive educator's stance:

The world is in process of continuous change, and therefore all values of previous historical existence are in process of being superseded. . . . Creative nurture is thus oriented in terms of that assumption, and it must accordingly reject or obscure the historic meaning of Christian revelation. The progressive religious educator will, of course, relate the past to the present in recognition of the continuity of experience, but he will do so only as a means of discovering 'the growing point' in the present and the future.<sup>1</sup>

The changing theological mood during the 1940's brought a strong emphasis on linking the present with the Christian heritage. This theology, known as neo-orthodoxy, stressed the importance of the historical context for Christianity.

Paul Tillich, for example, said that if theology is to speak to the present situation, it must be conscious of the movement and meaning in history. He emphasized culture and history as sources of theology.<sup>2</sup>

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<sup>1</sup>Smith, op. cit., p. 111.

<sup>2</sup>Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, p. 39.

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Richard Niebuhr said that although man is always limited by his particular historical time, what knowledge of God man can have comes through a historic community. "Theology finds itself forced to begin in historic faith because there is no other starting point for its endeavor."<sup>1</sup>

This reappraisal of the historical by theologians has also been reflected in the views of Christian educators. According to Robert Boehlke, for instance, Christians in the present generation need to claim their full heritage of faith. Ancient Israel's history, he states, is the modern Christian's history. "There, man's sin is revealed. There, God is known as a participating director of the drama of redemption."<sup>2</sup> Within the present community there is heard how God has acted on behalf of his people. "The past is now not an item of museum interest. It is a necessary part of the present."<sup>3</sup>

In 1965 Kendig Brubaker Gully wrote The Search for a Christian Education - Since 1940 and his closing chapter is an argument for deeper historical foundations for Christian Education, both as a discipline and as a work of the Church. He insists that since God's revelatory actions were in historical events, no scholar can avoid the necessity of thinking through the meaning of historical events.

He critically examines the attitude of the progressive

<sup>1</sup>Richard H. Niebuhr, The Meaning of Revelation (New York: The MacMillan Company, 1941), p. 38.

<sup>2</sup>Boehlke, op. cit., p. 34.

<sup>3</sup>Ibid., p. 117.

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education followers. In discussing Coe's concern for reconstruction<sup>1</sup>,

K. B. Cully quotes a statement of Coe's:

'We cannot reconstruct anything unless we are acquainted with it; we cannot take a creative part in the moral order without intelligence as to its present and its past. But the focal point of true education is not acquaintance with the past, it is the building forth of a future different from the present and from the past. Moreover, creative education implies that the nature and the degree of this difference are to be determined within and by means of the educative processes; they cannot be dictated or imposed; they cannot be discovered by exegesis of any historical document.'<sup>2</sup>

K. B. Cully claims that Coe and his associates were so afraid of falling into bondage to past traditions, that they over-reacted. He observes that some persons today fear that a concern with history on the part of Christian Education might lead to "obstructionism or a lack of relevance to the 'nowness' of present experience."<sup>3</sup> He himself feels that actually, by holding such a fear, these persons may be trying only to set up a "blockade against the divine initiative,"<sup>4</sup> that they may be blocking out one way in which the Spirit works.

<sup>1</sup>Reconstructionism theory is discussed in some detail in Theodore Brameld, The Westminster Dictionary of Christian Education, ed. K. B. Cully, pp. 556-558. This article says: "In common with experimentalism, (this theory) considers experience as the key to reality, and it interprets mind as one important kind of experience -- that is, as the functional capacity by means of which man is able to inquire into problems and to act reflectively in solving them."

<sup>2</sup>George Albert Coe, Basic Writings in Christian Education, quoted by Kendig Brubaker Cully, The Search for a Christian Education - Since 1940, p. 165.

<sup>3</sup>Kendig Brubaker Cully, The Search for Christian Education - Since 1940, p. 180.

<sup>4</sup>Ibid.

The first section of the report discusses the general situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The second section describes the financial situation and the expenditure incurred. The third section contains the conclusions and recommendations. The fourth section is a list of the names of the members of the committee and the persons who have assisted in the work. The fifth section is a list of the names of the persons who have been appointed to various positions. The sixth section is a list of the names of the persons who have been elected to various positions. The seventh section is a list of the names of the persons who have been appointed to various positions. The eighth section is a list of the names of the persons who have been elected to various positions. The ninth section is a list of the names of the persons who have been appointed to various positions. The tenth section is a list of the names of the persons who have been elected to various positions.

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K. B. Cully insists that a concern with history is not to be feared, but to be desired.<sup>1</sup>

The Lord's call to us is basically the same as his call to the generations before us. How they responded and what they wrought are essential for our understanding as to how we should respond and what we might do for him.<sup>2</sup>

But K. B. Cully is certainly not arguing against the importance of present experience, and insists that relevance is very important.

The Christian faith is relevant to something--and that to which it is relevant is the human situation; to actual persons living in a real world; to mean, degraded, and needful souls in need of fellowship; to systems in need of radical reassessment and revision; to churches that have been more interested in promoting institutions or points of view than in being self-giving channels of the divine love of Christ.<sup>3</sup>

What we need to do, according to K. B. Cully, is to look at contemporary experience in the light of history in such a way that illumination will come on the kinds of questions we ask about our human experience. This is the kind of approach to history in which the present generation can actively participate, and is vital and alive. Every person is surrounded by a cloud of witnesses.

One does not function experientially in a personal vacuum. All that has happened--personally, familially, racially, nationally, historically--is party to his present exposure to experience.<sup>4</sup>

<sup>1</sup>Ibid., p. 166. At the same time, he guards against certain types of historical teaching.

"It is a little difficult to imagine that skill in building a Palestinian first-century village out of papier-mache would be able to perform more than providing the child with a more interesting way to acquire knowledge about how a Palestinian village looked. If, however, situations can be devised in which the child's experience with classroom data can lead to an existential involvement with what it means to respond to Christ today, even as those in the first century had either to accept or reject him--experience understood existentially can indeed be a channel of religious learning."

<sup>2</sup>Ibid., p. 181.

<sup>3</sup>Ibid., p. 159.

<sup>4</sup>Ibid., p. 166.

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Sherrill attempts to keep the two aspects, history versus present moment, in dialogue. The central purpose of using the Bible, he claims, is for the continuing encounter. His concern is that we may encounter God now, in the present hour. "Revelation is not information about God; it is what happens in the encounter between God as Self and man as a self."<sup>1</sup> He contends that human response to original revelation<sup>2</sup> is possible, for example, "whenever any person feels that some original Self-disclosure of God is relevant to his present situation."<sup>3</sup> It is also possible whenever any person feels that "some original human response to original revelation is the response which he, man in the present moment, needs or desires to make."<sup>4</sup>

Randolph Crump Miller is concerned that theology be seen as relevant for all of life. He describes the Bible as drama, and claims that it must be interpreted and related to the experience of all ages. He claims that, "the fundamental truth of the Christian revelation is unchanging; the good news given to us in Christ Jesus is not altered by the ongoing process of history; there is a faith given once for all to the saints."<sup>5</sup> Yet he insists that the truth about God must always be presented to "a particular people under specific conditions,

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<sup>1</sup>Sherrill, op.cit., p. 78.

<sup>2</sup>The term "original revelation" is used by Sherrill to refer to the revelation of God as witnessed to in the Bible.

<sup>3</sup>Sherrill, op. cit., p. 87.

<sup>4</sup>Ibid.

<sup>5</sup>Randolph Crump Miller, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), p. 37.





which vary from culture to culture and from generation to generation and from age-group to age-group."<sup>1</sup> The drama of redemption, the gospel recorded in the events in the Bible, he states, must speak to persons where they are now.

Boehlke and K. B. Cully are close to the historical end of the continuum. Sherrill and Miller are in the centre. David Hunter stresses contemporaneity.

Hunter comes closer to a "radical"<sup>2</sup> form of contemporaneity than any of the other educators we have cited here.

Most educators today agree that both history and the present are important. But in actual fact, according to Hunter, "the concept of God at work now in the lives of men has not served as a dynamic concept for the educator."<sup>3</sup> He states that the Christian religion is fundamentally a means of encountering God now, at every age level, and in every moment of our existence. The parish educational program, he says, must be centred on this encounter, on immediate encounter, rather than teaching about someone else's encounter with God. Otherwise, he asserts, we can escape into objective detachment.

<sup>1</sup>Ibid.

<sup>2</sup>By "radical" contemporaneity, we are referring here to the views expressed by such contemporary theologians as J.A.T. Robinson, Harvey Cox, J.C. Hoekendijk, that God is at work in the world today, and our task is to locate and join in His worldly acting. This view is to be distinguished from the more commonly accepted use of the word "relevant", which has included the attempt to bring past events to bear on present experience, but in a way which has tended to allow the past events to remain past. We are defining radical contemporaneity here not as an attempt to find a meaning in the present for a past activity but as an attempt to encounter and become involved with the present activity of God.

<sup>3</sup>Hunter, op. cit., p. 17.





We find many ways of avoiding engagement and of getting around the problem. One can argue with a certain degree of logic that learning always requires a subject-matter base. That is to say, recognition and identification of immediate experience requires a basis on which the recognition and identification can be established, and this basis is found in the symbols provided by man's past experience. Some would contend, therefore, that we should teach subject matter first and help people to deal with their immediate experience later. This kind of reasoning either is unconsciously demonic or becomes quickly susceptible to demonic influences, for the second step is usually so much the victim of postponement that it scarcely ever gets treated with anything approximating the systematic care which is given to unfolding man's past experience.<sup>1</sup>

God was known in the past, and we need to know about Him in the past, but we can only encounter Him and know Him ourselves in the present, claims Hunter. Although a knowledge of past, of present, and hope for the future are all essential, he says, the focus must be on what God is doing now. "That proportion is proper which best facilitates confrontation of God now, followed by response."<sup>2</sup>

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<sup>1</sup>Ibid., p. 28.

<sup>2</sup>Ibid.





(c) Content as over against Process

In this section, the tension to be examined centers around the debate as to which emphasis is more important, what we teach or how we teach. Much controversy has gone on in recent years concerning the "content" and the "process" aspects of Christian education.

Along with the emphasis in liberal religious education on a pupil-centred approach, went an emphasis on the use of certain methods. In discussing this period and its emphasis, Campbell Wyckoff says:

Methods of teaching were greatly changed. Learning by rote, memory, and drill gave way to the use of activities and projects. This necessitated new kinds of equipment, changes in the schedule of the church school, and new approaches to leadership education. . . Churches needed more space, and space better adapted to this new kind of program.<sup>1</sup>

The process of education itself was seen to be the important thing. According to S. Little, Coe emphasized that growth takes place primarily through social interaction among persons, and not as an accumulation of intellectual material.<sup>2</sup> John Dewey contended that a child learns principles and ideas by living in a society where those ideas and principles are being expressed and lived out. He stressed the value of security in procedure and method rather than in any special belief.

Experimental quest was the method emphasized by most, "on the

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<sup>1</sup>D. Campbell Wyckoff, The Task of Christian Education (Philadelphia: The Westminster Press, 1955), p. 14.

<sup>2</sup>Sara Little, op. cit., p. 15.





assumption that reality is in process of continuous change."<sup>1</sup> In Smith's view, the important thing for progressive nurture was not the content of thought, but the "technic" of thought. For Smith, this was not at all satisfactory. He considered it to be dishonest for the teacher to pretend that he was teaching pupils merely how to think, as "the how always involves some kind of content or else all teaching is meaningless."<sup>2</sup>

With a new interest in Biblical theology in the 1940's and later, came a new emphasis by some Christian educators on content rather than process. James Smart's position is representative. According to him, the decisive thing about Christian Education is its content, and he reacts against the previous emphasis in Christian Education on methodology. Christian Education must not, says Smart, carry on its work as "nothing more than a study of educational psychology and techniques."<sup>3</sup> He is concerned with the lack of knowledge of the faith manifested by many people in the Church and stresses that an adequate theology must be imparted in Christian Education. "The content of preaching and of teaching is the same,"<sup>4</sup> he says.

Sara Little, in discussing Smart's reaction against the emphasis on teaching methods, describes him as saying:

The Triune God can be known only through the biblical revelation.

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<sup>1</sup>Shelton Smith, op. cit., p. 108.

<sup>2</sup>Ibid., p. 113.

<sup>3</sup>Smart, op. cit., p. 24

Cf. Kendig Brubaker Cully, The Search for Christian Education - Since 1940, p. 174. Cully makes a similar observation, when he says that religious education cannot be influential in helping to recover the teaching ministry of the church in its fullness unless there is a willingness "to get beyond the state of being a how-to-do-it laboratory."

<sup>4</sup>Smart, op. cit., p. 19.

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. . . Experience can no more lead to nor prove the existence of God than can reason.

The sovereign God who reveals himself and makes possible the reception of that revelation in a response which is redemption is not under the control of any educational process, and knowledge of him is not dependent upon any activity of man.<sup>1</sup>

Boehlke insists that there is a need to relate content and process to each other. He observes that a great deal needs to be done in the field of relating learning theory to Christian Education. According to him, it is well-known that there are a number of ways people learn, depending upon the nature of what is being learned. But the first thing an educator must do is look at the particular concerns to be learned. For Christian education he lists: knowledge, understandings, attitudes, values, skill-habits, motives, and changes in the self.<sup>2</sup> These, he says, must be seen in the light of our theological foundations, and then related to learning theory, in order to see how each of these concerns might best be learned. This implies variation in the process, according to the purpose. Boehlke says, "There are different kinds of learning with theories relevant to the problems specified."<sup>3</sup>

A concern which Boehlke considers to be of prime importance he calls "changes in the self." Nor does he see this concern being accomplished as a once-for-all event. He does say that "where persons . . . find themselves in a community that communicates itself as nonthreatening, supportive, and redemptive, there man may find himself as a

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<sup>1</sup>James Smart, What a Man Can Believe, quoted in Sara Little, The Role of the Bible in Contemporary Christian Education, pp. 69-70. Smart's book not available to me.

<sup>2</sup>Boehlke, op. cit., p. 32.

<sup>3</sup>Ibid., p. 92.





person once again."<sup>1</sup> He finds the relationships in the Christian community important. The concerns of Christian nurture are learned "as God creates new selves through the engagement of persons with their field of relationships."<sup>2</sup>

Lewis Sherrill<sup>3</sup> contends that there are two extremes in Christian education; (1) to have specific aims and be drawn into pre-determining what other's feelings and behaviour should be, (2) to have no aim outside the process of interaction itself.<sup>4</sup> In discussing method, Sherrill says,

In current literature it is often said that material and method are but two aspects of one and the same thing, and should not be separated. Such a statement holds true only when education is based on a pragmatic philosophy such as that of John Dewey. In that case material and method are said to be two sides of the same process, the process of thinking or problem solving. But education can be based on a philosophy of encounter, and when this is done it will have to take account of confrontation in a way which pragmatism cannot do.<sup>5</sup>

Sherrill claims that the primary question is not whether some one method is superior to all others, but rather, when any method is proposed, how a decision is made as to whether or not it is appropriate to Christian education.

An important aspect of Christian Education lies, in his opinion,

<sup>1</sup>Ibid., p. 107.

<sup>2</sup>Ibid., p. 188.

<sup>3</sup>Boehlke, op. cit., p. 28, expresses the opinion that Lewis J. Sherrill's discussion of the relationship between theology and learning theory has been the most extensive treatment to date. He is referring to the contents of Sherrill's book, The Gift of Power.

<sup>4</sup>Sherrill, op. cit., p. 83.

<sup>5</sup>Ibid., p. 175.





"in one's relation to himself and others", and the concern of Christian Education is that human selves "may enter into the high destiny for which they were created."<sup>1</sup> Thus he has two tests of method. Firstly, "Does it facilitate two-way communication between selves?"<sup>2</sup> Secondly, "What is the nature of the interaction which it sets up between persons?"<sup>2</sup> If it facilitates what he terms "spiritual"<sup>3</sup> interaction, then it is a good method. If it facilitates "demonic"<sup>4</sup> interaction, then it is not a good method, according to Sherrill.

Boehlke and Sherrill are examples of positions in the centre of the continuum, stressing importance of both content and process in learning, and attempting to bring them into dialogue.

Closer to the "process" end of the continuum is Randolph Crump Miller, who emphasizes the importance of the process of helping truth to be experienced and interpreted. His understanding of revelation, in Sara Little's opinion, is "more determinative of how content is used than of what content is chosen, of the process through which change occurs than of the necessity of teaching a particular theological system."<sup>5</sup>

<sup>1</sup>Ibid., p. 184.

<sup>2</sup>Ibid., p. 185.

<sup>3</sup>Ibid., p. 172.

"Interaction can be called spiritual when the changes it produces in persons are such as to lead the self into a deepening fellowship with God, into fellowship with others in the life of faith, and into fuller realization of its potentialities as a human creature made in the image of God . . . when it assists human selves to become what they were created to be."

<sup>4</sup>Ibid.

"Interaction can be called demonic when the changes it produces in persons are such as to weaken, damage, paralyze, or delude the self in whom the changes take place."

<sup>5</sup>Sara Little, op. cit., p. 109.





In his opinion, truth is experienced in life primarily through relationships. "Relationships" is a key word for Miller. According to Sara Little, "it is almost as though the experience of being related to one another and to God becomes the medium through which salvation is appropriated."<sup>1</sup> Thus the kind of relationships experienced are, in this view, very important. "One discovers the meanings of the Gospel as the Christian life is experienced."<sup>2</sup>

Miller stresses the importance of the Christian community. He states that learning is always a social process, and "the Gospel of redemption is learned by sharing the redeeming relationships within a community."<sup>3</sup> He claims that God uses the quality of life in a Christian community to make real and effective the power of the Gospel, and the experience of redemption.

Miller insists that there must be an organic relation between content and method.

The clue to Christian education is the rediscovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place.<sup>4</sup>

Reuel Howe and David Hunter also stress the importance of

<sup>1</sup>Ibid.

<sup>2</sup>Randolph Crump Miller, Education for Christian Living (Englewood-Cliffs: Prentice-Hall, Inc., 1956), p. 166.

<sup>3</sup>Randolph Crump Miller, Biblical Theology and Christian Education (New York: Charles Scribner's Sons, 1956), p. 33.

<sup>4</sup>R. C. Miller, The Clue to Christian Education, p. 15.





relationships.<sup>1</sup> The way in which people live and work together in groups, the kind of relationships they develop, are considered by them to be vital factors in the understanding and experience of the meaning of the Christian faith.

Reuel Howe emphasizes the importance of acceptance as a basic human need. He insists this factor must be taken into account in the learning process. "The actual communication of God's acceptance of the unacceptable comes through the Church's use of the language of relationship, the language of mutual address and response, the language of trust and love."<sup>2</sup> He does not deny the importance of gaining information. But he cautions that there is a great risk that too much reliance be placed on words alone, where emphasis is on acquiring facts. "Meanings do not reside in words themselves. Rather, they are related to the understanding of the person using the words."<sup>3</sup> Furthermore, he stresses, "Christian Education must be personal; it must take place in a personal encounter and, only secondarily, is it transmissive."<sup>4</sup>

<sup>1</sup>Howe and Hunter were both involved in the writing of the Seabury curriculum. There has been a major emphasis on the study of group dynamics, and laboratory training, as part of the preparation for using this curriculum.

<sup>2</sup>Reuel L. Howe, Man's Need and God's Action (New York: The Seabury Press, 1953), p. 73.

<sup>3</sup>Ibid., p. 68-69.

<sup>4</sup>Ibid., p. 114.

In an article by Mark J. Link, "Let's Not Pour New Wine into Old Wineskins", Religious Education, LXI, No. 3 (May-June, 1966), p. 211, it states that there needs to be reevaluation of attitudes, and more thought about building right into the curriculum ways of involving students in Gospel living. "We have updated our content, but we still present it more or less as we did the old content. We are scriptural in what we teach but not in the way we teach it. Knowledge about the Bible does not guarantee of itself a committed Christian. A student can know everything in the Bible and really not know the Bible in the biblical sense of knowing."





Sara Little, in summary, says there are the two poles of thought, emphasizing primarily content or primarily process.

The content pole, she asserts, centers around the Biblical message. Here the educator's task is "to bring persons into a relationship with the biblical message, which can do its own work."<sup>1</sup> Doctrine is of great importance, she claims. She describes a continuum with fundamentalistic and humanistic views at the extreme outer ends. On this continuum she places Smart as close to the "content" pole, carrying on the Reformation tradition.<sup>2</sup>

The second pole emphasizes the process by which God has revealed himself through the Bible, "the same process by which he continues to make himself known today."<sup>3</sup> Little describes the believing community, within which God is present, as redemptive. "Men come to know the reality to which doctrine points through their relationship with persons who are being transformed by it."<sup>4</sup> This pole belongs more to the liberal tradition stressing experience, she says, but is radically modified in today's thought "through its reformulation of the doctrine of revelation and its bringing the note of depth into the concept of experience."<sup>5</sup> She sees Miller as close to this pole.

<sup>1</sup>Sara Little, op. cit., p. 159.

<sup>2</sup>The Presbyterian Faith and Life curriculum reflects James Smart's emphasis on content, and the Seabury Series reflects Miller's emphasis on process and relationships.

<sup>3</sup>Sara Little, op. cit., p. 159.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.





Sara Little is of the opinion that Sherrill manages to combine emphases from the two poles of thought. She places him closer to Miller, but states that he is really representative of a third pattern. She describes this as something of a dialogue "between the theology of relationships and the theology of confrontation."<sup>1</sup>

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<sup>1</sup>Ibid., p. 161.





(d) Revelation as over against Naturalism

The tension under examination in this section is between Revelation and Naturalism. On one hand there is a point of view which emphasizes the importance of God's revelation in the receiving of knowledge about God by man. There is another point of view in which is stressed man's own capacity within himself to learn and grow in truth.

Close to the pole of "naturalism" are the educator John Dewey and his followers. They expressed the opinion that growth is a continuing process, and placed man himself as the authority. They accepted the assumption that man possesses unlimited potential for gradual growth in knowledge and self-control.

Shelton Smith writes that it would be hard to overestimate the extent of Dewey's influence. Dewey and others shed much light on the growth and behavior of human personality, he says, but they did not see man as a creature of God. "It is a paradoxical fact that while naturalism professes respect for human value, it at the same time supports a theory of human worth which, from the point of view of Christian faith, cuts the ultimate root of the value of personality."<sup>1</sup> Liberal religious educators did admit to the fact that the divine element may be found in nature, and especially in human nature. They also expressed the idea that God reveals himself. "But the idea of revelation in the sense that in Jesus Christ God disclosed the ultimate meaning of existence is quite foreign to the thought of

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<sup>1</sup>Shelton Smith, op. cit., p. 78.

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most liberal educators, and especially to those who belong to the 'progressive' wing of religious nurture."<sup>1</sup>

This liberal school of thought held the opinion that the concept of discovery is a valid one; that man by his own reason and inductive thinking can come to awareness and knowledge of God and the world. Otherwise these men would not have emphasized nurture and growth, and adopted the type of free and unstructured methods which they designed to give opportunity to persons to discover truth for themselves.

In the nineteenth century, Horace Bushnell had introduced this idea of "growth" into Christian nurture. He contended that a child is naturally religious. He emphasized the importance of Christian training in a child's early years. If the child was nurtured adequately from the beginning, he said, this would help to prevent bad habits and evil tendencies from forming. Adamson, in discussing this emphasis, says Bushnell found that:

There is in childhood a natural tendency for awe and wonder, for meditation, as the youngster seeks after meanings in the great new world opening up before him. These natural moods are to be used and enhanced. They are not to be hindered or spoiled.<sup>2</sup>

Adamson further describes Bushnell as claiming that growth comes from an inner activity or internal capacity for self-enlargement, "whereby new matter is carefully selected, taken up internally, and assimilated into the organic whole."<sup>3</sup>

But Bushnell did not talk only about the drawing out of the natural and good powers within a child. He included the struggle

<sup>1</sup>Ibid., p. 105.

<sup>2</sup>William R. Adamson, Bushnell Rediscovered (Philadelphia: United Church Press, 1966), p. 33.

<sup>3</sup>Ibid., p. 58.





between good and evil, and the response to a personal God, as part of his concept of personal growth. He acknowledge God as both immanent and transcendent. His doctrine of man was not entirely "humanist."<sup>1</sup>

The growth of Christian virtue is no vegetable process, no mere onward development. It involves a struggle with evil, a fall and a rescue. . . . These suggestions are offered . . . simply to show that the scheme of education proposed is not to be identified with another, which assumes the radical goodness of human nature.<sup>2</sup>

The writings of Sophia Fahs express the naturalist position.<sup>3</sup> She insists that religion is not something to be imparted to a child.

Rather it is regarded as a vital and healthy result of his own creative thought and feeling and experience as he responds to life in all its fullness. . . . For them beliefs regarding the universe and man's destiny in it should be the products of maturing emotional experiences, meditation and critical thought, and not assumptions with which to begin.<sup>4</sup>

In the 1940's there was a re-emphasis on revelation, as neo-orthodox theologians dealt with this question. Karl Barth centred his theology on God's action in self-revelation. Sara Little discusses his position, and describes it this way:

The Word of God which can speak clearly to man and yet never gives itself completely to human interpretation must be approached with the spirit of a free subordination of all human ideas and convictions to the divine witness in the Scripture.<sup>5</sup>

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<sup>1</sup>The humanist doctrine is that man is essentially good, and that human thought is competent to deal with human needs and to achieve human values. Man is able himself to grow and to work towards the fulfillment of human good. A more comprehensive discussion of this is included in the article by Gordon E. Jackson, "Humanism," The Westminster Dictionary of Christian Education, ed. K. B. Cully, pp. 324-327.

<sup>2</sup>Bushnell, Christian Nurture, p. 15.

<sup>3</sup>This position is taken in the Beacon Series curriculum used in the Unitarian Church.

<sup>4</sup>Fahs, Today's Children and Yesterday's Heritage, p. 16.

<sup>5</sup>Sara Little, op. cit., p. 39.





She claims that in Barth's opinion, man's apprehension of God, his knowledge of truth, is always distorted and subordinate.

While Barth insisted that only special revelation is valid, Temple claimed that there is a general revelation of God in everything that is. Sara Little, in discussing Temple's position, says that Temple claims that all that man sees in all existence, what he sees in nature, in the movements of history, is all God's self-expression.<sup>1</sup> Thus, she goes on to say, although revelation is the basis for all knowledge of God, according to Temple, religious experience is the medium for revelation. Both subjective interpretation and objective event, in this view, are involved in man's receiving knowledge of God.<sup>2</sup>

Little, in her discussion of revelation, states that Paul Tillich mediates between reason and revelation, holding them in tension.<sup>3</sup> She claims that Emil Brunner emphasizes revelation, and does not say that man is able on his own effort to arrive at knowledge of God. Nevertheless, she says, Brunner claims that man has been so created that he is capable of receiving God's revelation. Brunner talks in terms of "encounter" between God and man.<sup>4</sup>

New interest in the meaning of revelation resulted from this debate among theologians. Some Christian educators realized they must examine seriously their doctrine of revelation, and their philosophy

<sup>1</sup>Ibid., pp. 32-33.

<sup>2</sup>Sara Little, op. cit., p. 150, claims that Miller also stands in this tradition. She says that "with him, as with Temple, the subjective experience of perceiving meaning in God's action completes that action and constitutes revelation. He can thereby assign to both experience and reason a role in 'learning'."

<sup>3</sup>Ibid., p. 41.

<sup>4</sup>Ibid., p. 47.





of education.<sup>1</sup>

Most current Christian educators believe revelation to be essential in the learning process. There is a new awareness in recent years of the complexity and estrangement of man, and most theories tend to de-emphasize the idea of "naturalism" and focus close to the pole of "revelation". There are variations in the way this is worked out, depending on whether the stress is on revelation as it comes through the Word of God or as centred in religious experience. What God makes known of himself as well as the way he chooses for revelation, has implications for Christian Education.

Iris Cully and Campbell Wyckoff both state that man can do very little towards knowing God.

Dr. I. Cully says, "Man does not 'discover' God, although he may discover objective facts about God . . . The knowledge of God comes only by the gracious action of God himself as he seeks to make himself known to his children in love."<sup>2</sup> She calls man's response to

<sup>1</sup>Albert E. Bailey, "Philosophies of Education and Religious Education", in Taylor, Religious Education: A Comprehensive Survey, p. 31, says:

"Part of the flux and confusion of the present stems from the desire to establish religious education on a sound theological basis while retaining the values and insights of the religious education movement. The integration of biblical theology with religious education continues to be an urgent problem. When the source of the biblical witness is found in the initiative and activity of God, there is a tendency toward realism; hence the parallels which may be drawn between neo-orthodox theology and realist philosophy. When the reaching out of man toward God is stressed, there is a tendency toward idealism. The influence of existentialism and studies of the learning process have been leading toward what may be called a philosophy of encounter. This seeks to resolve the seeming contradiction between the otherness and the immanence of the divine, and establish a basis for religious learning, in understanding the media through which the divine enters the 'life space' of the individual in continuing encounter. The initiative and freedom of both God and man are held in perspective."

<sup>2</sup>Iris Cully, The Dynamics of Christian Education, p. 86.





revelation "appropriation".

Wyckoff says that in the process of search, the Christian discovers a truth he has not foreseen. This truth, according to him, is that the Christian life is not man's search for God at all. He says: "The Christian life is more properly God's search for man. The objects of the search--truth, righteousness, and the good life--become clearer when we realize that it is God who is searching for us."<sup>1</sup>

David Hunter stresses the importance of God's grace. He expresses his concern over the tendency which he finds in the church today to emphasize the importance of man's will at the expense of the priority of God's grace. In our development of motivation, he feels, we have seen it as fundamentally man dependent rather than dependent on God's grace. The tension between the two, free will and grace, he claims, is a part of the essential nature and paradox of the Christian life. He says: "Yet what we do in the name of Christian Education often encourages and promulgates a motivation under the protective symbols of the Christian tradition which can quite accurately be described as a modern, insidious form of Pelagianism."<sup>2</sup>

Hunter discusses teaching materials and says that the accent seems to be on appealing to the will, training the will to act. The appeal to God appears to Hunter to be a separate operation. "The heresy of depending on will alone, without reference to grace, has ways of creeping into almost everything we do."<sup>3</sup>

<sup>1</sup>D. Campbell Wyckoff, op. cit., p. 82.

<sup>2</sup>Hunter, op. cit., p. 21.

Pelagianism refers to the beliefs of Pelagius, asserted in his controversy with Augustine. Augustine expressed his conviction of the bondage and corruption of the will of man. Pelagius denied original sin and held that man has perfect freedom.

<sup>3</sup>Hunter, op. cit., p. 24.

The first part of the report is devoted to a general survey of the situation in the country. It is followed by a detailed account of the events of the past few months. The report then goes on to discuss the various factors which have contributed to the present state of affairs. Finally, it offers some suggestions for the future.

The second part of the report is devoted to a detailed account of the events of the past few months. It begins with a description of the political situation in the country. It then goes on to discuss the various factors which have contributed to the present state of affairs. Finally, it offers some suggestions for the future.

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The emphasis on Pelagianism in Christian Education is also discussed by John Fry. He criticizes modern Christian educators involved in adult education for reproducing Pelagius' "optimistic portrait of man,"<sup>1</sup> a portrait presenting man as capable of responding to the gospel, and able to "will to will the will of God."<sup>2</sup> Fry is pessimistic about any educational program which assumes that men want to learn and that they can respond to the call to be educated. He insists that man is not, in his own nature, a being subject to change. "He is fundamentally a willful being, not an intellectual or an emotional being."<sup>3</sup> Man, he claims, has a "willful resistance . . . to the educator."<sup>4</sup>

Fry further insists that "only God can turn the will around in its life course."<sup>5</sup> Man's will is re-formed, he claims, through the grace of God.

Lewis J. Sherrill claims that both God's initiative and man's response are involved in learning. In describing his concept of Confrontation-Encounter, he explains that confrontation is the divine initiative and activity, and encounter is man's experience of being confronted. He contends that man has come to live in a state of anxiety and alienation which threatens his existence as a person. In a self-to-Self relationship of "mutual self-giving"<sup>6</sup> Sherrill sees a

<sup>1</sup>John R. Fry, A Hard Look at Adult Christian Education (Philadelphia: The Westminster Press, 1961), p. 69.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 68.

<sup>4</sup>Ibid., p. 72.

<sup>5</sup>Ibid., p. 77.

<sup>6</sup>Sherrill, op. cit., p. 86.

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possibility of overcoming this alienation and anxiety. In encounter, there is change within the depths of the self, he says.

Gestalt psychology, stressing the importance of the whole field of relationships, seems to have influenced Sherrill. The learner, he says, "is responding to a whole field in which the parts stand in a relationship to one another."<sup>1</sup> He indicates some validity in the principle of insight, and claims this concept is theologically compatible. Man, he asserts, can perceive meaning in the situation. "When placed in a problem situation the individual may 'see' the solution suddenly."<sup>2</sup>

Dr. G.M. Tuttle is another writer who contends that God's revelation and man's response belong together and must both be taken into account. In his discussion of Revelation and Discovery he states:

The assumption in pupil-centered Christian education as we have known it . . . is that through concrete experience in the world and through worship experience, a person discovers who God is, comes to know His will and learns to do that will. God is somehow there to be found and served --- and the teacher's task is to lead the learner in his search, to help him recognize God's present activity and yield himself to the fellowship and way of God. The pupil (aided by the teacher) is the active agent of discovery.<sup>3</sup>

Dr. Tuttle says that this assumption is true but incomplete. God, he states, is actively present in the world, and reveals Himself to men, calling them into fellowship with Him. God is also the agent "whereby men are enabled to acknowledge Him."<sup>4</sup> Therefore if Christian education is to be soundly conceived, says Dr. Tuttle, it will need to

<sup>1</sup>Ibid., p. 155.

<sup>2</sup>Ibid.

<sup>3</sup>George M. Tuttle, "The Theological Implications of Pupil-Centered Education," Canadian Journal of Theology, Vol. II (1956), No. 4, p. 225.

<sup>4</sup>Ibid., p. 229.





be founded "on a view of Revelation which recognizes the learning process as divinely initiated response."<sup>1</sup> God enables the response; and yet the decision is that of the learner, and he must make it for himself. "The pupil thereby enters into free and loving relation with God who is the ground of all personal existence."<sup>2</sup>

Reuel Howe believes that the insights of modern social sciences, including psychology and sociology, can be of help as the task of Christian Education is undertaken.<sup>3</sup> Howe himself states that induction is a valid part of dialogue in education. He says that induction "seeks to draw forth from the student his creative powers in relation to his interest in and need for the world around him."<sup>4</sup>

<sup>1</sup>Ibid., p. 230.

<sup>2</sup>Ibid.

Sara Little, op. cit., p. 128, raises the question as to whether the current emphasis on the sovereignty of God, with the accompanying lessened confidence in man and his ability, might seem to suggest that there is nothing man can do to bring about his own or another's entry into and growth in the Christian life. She says, "Appropriation of the Biblical message would seem to lie beyond his powers. Indeed, since revelation is the self-communication of God, and as such is the living dynamic constituting the biblical message, it would appear axiomatic that communication rests entirely in the hands of God."

She goes on to say that the assumption seems to be, however, that man's activity makes at least some difference.

"Thus, while it is agreed that man cannot control, manipulate, or assuredly effect reception of that message, some participation in God's plan is possible, and is even required. God's willingness and intention to use human channels of communication lays upon man a responsibility for finding his role."

<sup>3</sup>K.B. Cully, The Search for a Christian Education - Since 1940, p. 51, quotes Howe as saying in an essay (Pastoral Psychology, Feb. 1960 - This magazine article not available to me), "The dialogue between theology and social sciences, between the human question and Gospel answer, between theory and practice, between the Church and the world, between God and man, must and will continue. And only out of that dialogue will come the answer to the problems and questions of our own age."

<sup>4</sup>Reuel Howe, The Miracle of Dialogue (Greenwich: The Seabury Press, 1963), p. 16.





Jerome S. Bruner has written a book in the educational field which emphasizes the importance of "discovery" in education.<sup>1</sup> In commenting on this book, Richard L. Snyder raises the question as to whether this does not say something important to us regarding Christian education. He asks, "Should we teach in such a way as to guide the pupil to find out for himself that Jesus was God's Son, rather than tell him so and then seek to prove it?"<sup>2</sup>

With the exception of the liberal and progressive education tradition, the current Christian educators whom we have discussed here place a high priority on the place of revelation in learning.

Iris Cully and Wyckoff are closest, of those included, to the "revelation" pole. Hunter re-emphasizes "grace" and Fry stresses this also. Tuttle and Sherrill do bring the two poles into a dialogue or tension. Howe, while recognizing the importance of God's activity, also stresses the creativity in man's nature.

The whole field of education is raising questions about learning which involve assumptions regarding the nature of man. Other writers are

<sup>1</sup>Jerome S. Bruner, The Process of Education (New York: Vintage Books, A Division of Random House, 1963), p. 20 says the following:

"Mastery of the fundamental ideas of a field involves not only the grasping of general principles, but also the development of an attitude toward learning and inquiry, toward guessing and hunches, toward the possibility of solving problems on one's own. Just as a physicist has certain attitudes about the ultimate orderliness of nature and a conviction that order can be discovered, so a young physics student needs some working version of these attitudes if he is to organize his learning in such a way as to make what he learns usable and meaningful in his thinking . . . Just what it takes to bring off such teaching is something on which a great deal of research is needed, but it would seem that an important ingredient is a sense of excitement about discovery."

<sup>2</sup>Richard L. Snyder, "The Book Corner", Children's Religion (July, 1963), p. 24.

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raising questions about the meaning of being a person.<sup>1</sup> The issue is being discussed by modern theologians as to the nature of man's responsibility.<sup>2</sup> Implications of this for Christian Education have not been explicitly drawn out.

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<sup>1</sup>e.g: Paul Tournier, The Meaning of Persons (London: SCM Press Ltd., 1957), p. 165, writes of learning through the disclosure of God to man. "Telling God frankly what I have to say to him and listening to what he has quite personally to say to me --- this is the dialogue which makes me a person, a free and responsible being."

<sup>2</sup>Robinson, Cox, and other theologians today talk about "man come of age." This concept involves further examination of the doctrine of revelation and the doctrine of man.





(e) Church-centred as over against World-centred

The tension under discussion in this section is whether the emphasis in Christian Education is to prepare persons to become participating members of the Church fellowship, or to live as Christians in their total world. Obviously this is not an either-or type of question. But the emphasis comes down one way or the other in theorists.

Most Christian educators are agreed that Christian education should take place within the Christian community. Boehlke, for one example, insists that the context of learning is the Church.<sup>1</sup> Dr. Iris Cully, for another, says: "Learning takes place within a particular context. The church is the context within which Christian learning takes place."<sup>2</sup> In the theorists who emphasize the importance of relationships,<sup>3</sup> the fellowship of the Church plays a key role, for it is in this fellowship that relationships of love and trust are to be experienced.

But although most positions agree on the importance of the church as the context for learning to take place, they vary regarding the purpose of the educational plan.

According to those close to the "Church" pole, the Church is the focal point around which the educational plan is designed. The task of Christian Education, in this view, is to enlarge and to carry

<sup>1</sup>Boehlke, op. cit., p. 193.

<sup>2</sup>Iris Cully, The Dynamics of Christian Education, p. 36.

<sup>3</sup>Miller, Howe, Hunter are examples of this position.





on the Church community; to confirm Church members; to guide persons in being a part of this community of faith. The church's mission in the world may not be excluded from this viewpoint, but from the point of view of Christian education the Church itself is of prime importance.

James Smart, for example, emphasizes the importance of the Church. He discusses the structure of "a program of Christian education that seeks to provide for the growth of persons, in the most definite way, into the full faith and life of the Church of Jesus Christ."<sup>1</sup>

Howard Grimes' position is an intermediate one. He puts his accent on the "church" and says that Christian teaching must be Church-centered, that it must be the Church at work in the nurture of children, youth, and adults.<sup>2</sup> He insists that education takes place in the corporate life of the laos. But he also emphasizes the work of the laity, and states that the only effective means through which the Christian witness can be made today is through the laity, all the people of God. "All, including clergymen, must witness to their faith in their daily work, in their social life, in politics, and in every other area of life."<sup>3</sup>

Roger Shinn's position stresses the importance of both poles, the Church and the World. He says that we must have both nurture within the Christian community, and exposure to the world and its perils.

On the one hand, he states, the mission of the church is to extend Christ's love, to welcome sinners, to draw the lonely into its

<sup>1</sup>Smart, The Teaching Ministry of the Church, p. 116. Smart does not see this as meaning the growth of persons only into the existing Church. The Church itself needs constantly to be reformed, he insists, to become closer to being the Church as God intends it to be.

<sup>2</sup>Howard Grimes, The Church Redemptive (Nashville: Abingdon Press, 1958), p. 90.

<sup>3</sup>Ibid., p. 60.

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fellowship. But if the church is one-sided, he says, and does not go beyond this, it may draw people "into a cozy in-group that never faces the disturbing demands of God."<sup>1</sup> He says that "hothouse Christians" are not often well-prepared to give themselves in the world and the demands of life. But "Christian nurture, rightly understood, contributes to the impetus for Christian exposure."<sup>2</sup>

David Hunter attempts to stress both poles as equally important. He actually emphasizes "World" in his comments because, in his opinion, it has been neglected in favor of the "Church" focus.

He says that it has been thought mission would automatically follow from nurture, and thus a specific mission emphasis has not been built into curriculum materials. But he claims that this was wrong, and that curriculum needs to give itself directly to mission.<sup>3</sup>

As he describes it, the Church, if it is to be the Church, must be the bearer of Christ's ministry to the world, and must transform the world.<sup>4</sup>

Christian education for children, young people, and adults, he claims, has been given almost solely to transmitting the heritage and culture of the Christian fellowship. He says, "The careful training of adults for carrying out the Church's mission precisely where they

<sup>1</sup>Roger L. Shinn, The Educational Mission of Our Church (Boston and Philadelphia: United Church Press, 1962), p. 59.

<sup>2</sup>Ibid., p. 60

<sup>3</sup>Hunter, op. cit., p. 72

<sup>4</sup>Ibid., p. 18, Hunter says:  
 "(The Christian religion) does not exist on earth primarily to nurture and keep alive its own life and identity. These things it must do, but it has a purpose and a vocation and raison d'etre which go far beyond its own self-preservation. It has the task of overcoming the world in which it lives and of which it is a part."





are in relation to the problems of everyday existence rarely takes place; in work with children and youth, it is essentially nonexistent."<sup>1</sup>

Hunter asserts that two kinds of training operation must be included for those involved in Christian Education. He defines the first kind as training for nurture in the Church gathered. He terms the second as equally important, and describes it as training for mission in the Church scattered. Mission must be carried out in the world of daily work, family living, recreation, leisure time; and in the community, asserts Hunter, both immediate and world.

Hunter states that one of our tasks as educators is to do all we can to discover the nature and meaning of the situation in which we live.<sup>2</sup>

He also claims that we should be learning how the Church as an institution or corporate group can render organized service to society at the particular places and points where such type of service is needed. "We need a concept of the Church at work in the world within the world's power centers, and at work there as a Body, not one of individuals responsible only to the dictates of individual conscience."<sup>3</sup>

Letty Russell is another educator who maintains the importance of both poles, but stresses the "World" pole especially.

She says that Christian education takes place within the context

<sup>1</sup>Ibid., p. 20.

<sup>2</sup>Ibid., p. 79, Hunter says, "We only come upon him with any depth of reality in terms of our own living when we give the time that is required for digging deeply into the meaning of what is happening to us." Hunter contends that although God acts in a special way within the Fellowship of the Church, nevertheless he is acting at all times in our lives.

<sup>3</sup>Ibid., p. 82.





of a "witnessing"<sup>1</sup> Christian community. Christ nurtures his people through their life together. He guides and teaches them through their participation in the actions and words of each other.

But she goes on to stress that this witnessing community always finds itself in the world. She refers to Christian education as dialogue, "the dialogue between God and his world that is heard by the witnessing community as an invitation of Christ to join in his mission in the world."<sup>2</sup> It is the witnessing community in the world which is the context of this dialogue.<sup>3</sup>

The church has to be in the world, she states, because it is in the world that Christ is at work. She terms Christian education as "participation in Christ's invitation to join in God's mission of restoring men to their true humanity."<sup>4</sup> It is in the world, she says, that Christians respond to Christ's invitation, for "that is where men live and where they need to be served."<sup>5</sup>

There is an emphasis in other recent writings on the need for

<sup>1</sup>Letty M. Russell, Christian Education in Mission (Philadelphia: The Westminster Press, 1967), p. 34. The term 'witnessing' she defines as meaning a community that knows and celebrates the story of God's salvation in words and actions.

<sup>2</sup>Ibid., p. 78.

<sup>3</sup>Ibid., p. 88. Letty M. Russell says:  
"The dialogue goes on continually between God and his world, and the witnessing community is called to participate in the dialogue so that their lives may be shaped by it and their eyes may be opened to see what God is doing in the world and to join in his action . . . However, when the church tries to capture the dialogue of Christian education and make it a conversation that goes round and round as the same old story among the same few people, then it will become a dialogue like the one in the first part of the story on the road to Emmaus, a dialogue in which they talked and talked but did not even know that Jesus was there."

<sup>4</sup>Ibid., p. 28.

<sup>5</sup>Ibid., p. 37.

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Christians to live "in the world." In an article on religious education in the secular city, Harvey Cox stresses this need. He further says that we need education for "change and innovation" if we are to be prepared for the secular world.<sup>1</sup> "(The child or adult) must learn from the outset to accept responsibility for fashioning the values and images of the culture and for shaping the institutions of his society."<sup>2</sup>

Cox challenges us to look at our world and examine carefully our ultimate purposes in Christian education. There will no doubt be further thought and writing on this subject, as current educators grapple with the implications of presently emerging theological conceptualizations for Christian Education.

### Summary

In Chapter I we have examined five "lively" tensions in the field of contemporary Christian Education. The conflicting views that we have discovered document the existence of these tensions. In comparing the opinions of the various Christian educators, we have noted their relative positions on the continuum in each of these tensions.

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<sup>1</sup>Harvey Cox, "Secularization and the Secular Mentality: A New Challenge to Christian Education," Religious Education, LXI, No. 2 (March-April, 1966), p. 87.

<sup>2</sup>Ibid. Cox also includes as necessary education for phantasy, emphasizing the dreams of the visionary; and education for uncertainty, the need to be free from dependency on fixed props. Other opinions regarding religious education in the secular city are given in this same issue.





## PART II

### UNITED CHURCH NEW CURRICULUM MATERIALS





## CHAPTER II

### AN EXAMINATION OF THE STATED PRESUPPOSITIONS FOR THE UNITED CHURCH'S NEW CURRICULUM FROM THE PERSPECTIVE OF THESE TENSIONS

In this Chapter we will discuss the same five tensions as in Chapter I, but we will be examining only the position of the United Church of Canada, in its stated presuppositions for the New Curriculum.

We will examine the document Prospectus in regard to the five tensions mentioned. This document is an official statement on the New Curriculum from the Board of Christian Education and the Board of Publications. When first written, it was analyzed and studied by groups across the Church, particularly that portion which dealt with theological presuppositions. After revisions, it was published in May, 1961.

There will also be some reference to a paper entitled "The New Curriculum in Theological and Educational Perspectives", which was prepared by Rev. Gordon John Freer, of the Department of Publications, in 1963. Freer's article, as far as this writer is aware, reflects his own understanding of the theoretical position of the United Church. He was involved as an editor in the planning and writing of the Curriculum.

There may be other relevant material, but these are the only two documents known to me which were specifically prepared to state the position of the United Church's New Curriculum.

## CHAPTER

THE HISTORY OF THE  
REPUBLIC OF THE UNITED STATES  
OF AMERICA

The history of the Republic of the United States of America is a story of the growth of a nation from a small colony of English settlers to a great power. It is a story of the struggle for freedom and the establishment of a government of the people, by the people, and for the people.

The first settlers came to the New World in search of a better life. They found a land of opportunity and freedom, but they also found a land of hardship and struggle. They fought for their rights and their freedom, and they established a government that was based on the principles of liberty and justice for all.

The history of the Republic of the United States of America is a story of the growth of a nation from a small colony of English settlers to a great power. It is a story of the struggle for freedom and the establishment of a government of the people, by the people, and for the people.

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(a) Bible-centred as over against Person-centred

The purpose of Christian Education, as stated in the Prospectus,<sup>1</sup> does not, in itself, indicate where this curriculum is to be placed on the continuum between Bible-centred and Person-centred.

The document refers to the Statement of Faith of the United Church, which reads in part:

We acknowledge in Holy Scripture the true witness of God's Word and the sure guide of Christian faith and conduct . . .<sup>2</sup>

The document then asserts, "The Bible occupies a unique place in Christian education."<sup>3</sup>

It goes on to state that the Bible has as its unifying theme the redemptive purpose and work of God, and that "Scripture is the written record of revelation, God's disclosure of himself to man."<sup>4</sup> The Prospectus claims that the Bible confronts with the Word of God those who come to it in faith, "especially where it presents Jesus

<sup>1</sup>Prospectus for a New Curriculum for the Sunday Church Schools of the United Church of Canada. A Statement from the Board of Christian Education and the Board of Publication of the United Church of Canada (May, 1961), p. 17. The purpose is defined:

"Christian education is a function which the church performs in order that God's redemptive act in Jesus Christ may be more widely known and appropriated. Under the impetus of this gospel we believe the purpose of Christian education is that persons at each stage of their lives may know God as he is revealed in Jesus Christ, serving him in love through the worship and work, fellowship and witness of the church. Christian education, then, is concerned with faith and nurture."

<sup>2</sup>Ibid., p. 20.

<sup>3</sup>Ibid., p. 21.

<sup>4</sup>Ibid.

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of the growth of a great nation from a small colony of English settlers. The first settlers came to the New World in search of a better life, and they found it. They built a new society, one of freedom and opportunity, and they made it a reality. The story of the United States is a story of the triumph of the human spirit over adversity, and it is a story that inspires us to this day.

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Christ, the Word become flesh."<sup>1</sup> The Prospectus stresses the importance of studying the Bible.

To permit the Bible to speak its own message to a people who often say they cannot understand it, is not simple but is necessary. It can be a means of unpredictable spiritual insight. Bible study is undoubtedly one of the prime functions of Christian education.<sup>2</sup>

The Prospectus states that the curriculum plan will be designed to lead people into becoming familiar with the story of the Bible and the stories of the Bible.<sup>3</sup>

This document cautions that the Bible cannot be thought of merely as a "source book of information about God"<sup>4</sup> nor yet a "reference work for discovering inspired solutions to all the problems and dilemmas of contemporary life."<sup>5</sup> Rather, it is a record of God's dealings with man, it says, and so can become a revelation of His dealings with us in our lives. There is mention of finding ways to provide for taking people "into" the Bible, such as by teaching the historical setting of the writings, and "the circumstances in which the scriptures came into being."<sup>6</sup>

Freer, in his article, warns that we must guard against taking a segment of a Bible story and teaching it out of context. "To simply tell

<sup>1</sup>Ibid.

The emphasis in this section of the document on the Scriptures being central in the curriculum, and God's Word speaking its own message through the Scriptures, is reminiscent of the theories of James Smart, and of the Faith and Life curriculum of the Presbyterian (USA) Church.

<sup>2</sup>Ibid., p. 22.

<sup>3</sup>Sherrill held this to be one of the purposes of using the Bible in Christian education. He did not claim it to be the prime one, nor does the Prospectus make this claim.

<sup>4</sup>Prospectus, p. 21.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 33.





snipits of the Bible because it is the Bible from which the snipit comes is not Christian education but mere idolatry of a book."<sup>1</sup> In his opinion, it is much better to tell non-biblical stories which convey a biblical point-of-view in understandable terms for the child. There must be choices made as to what can be "meaningfully appropriated"<sup>2</sup> and the varying stages of development taken into account.

We have examined here several statements referring to the use of the Bible in curriculum.

There are also some statements in Prospectus referring to the concern for persons. Awareness is expressed regarding the varying ability of learners to appropriate the gospel. Persons, Prospectus says, are at different stages of development, have different capacities and different needs, which ought to be taken into account.<sup>3</sup> It is pointed out in the Prospectus that the teacher must know and love each individual person in his class. "Sound pedagogy requires that the teacher understand and respect the personality of each individual pupil, his potentialities and limitations, his frustrations and concerns, his needs

<sup>1</sup>Gordon John Freer, "The New Curriculum in Theological and Educational Perspectives", A paper given at the Conference for Chairmen of Christian Education Committees in the five central conferences of the United Church of Canada, Toronto, January 15, 1963, (Mimeographed), p. 11.

<sup>2</sup>Ibid., p. 11.

Freer does not go into detail as to how choices are to be made, or what criteria is to be used, beyond the necessity to take the child's stage of development into account. He does say, pp. 10-11,

"Christian education does not mean that we are able to tell any or all Bible stories to any or all ages. Christian education does not mean throwing the Bible at people, does not mean simply telling a Bible story and assuming the job of Christian education has been accomplished because the story told was from the Bible. Christian education is the task of communication so that understanding is rendered possible."

<sup>3</sup>Prospectus, p. 35.

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and responses."<sup>1</sup> The question can be raised, however, as to whether the implication here is that the understanding is important primarily for the sake of the teaching itself.

There is a recognition expressed that "always the church is dealing with persons-in-relationships."<sup>2</sup> And a curriculum plan should "help Christians in groups become more sensitive to the needs of each person in the group, and to the effect of the group, for good or ill, on the people who compose it."<sup>3</sup>

The Prospectus says that the material in the teacher's guide will "recognize that both class members and teachers need to have a share in developing the class's use of the unit of study."<sup>4</sup>

In addition, the Prospectus makes an attempt to bring the two aspects of Bible and Person together. It states that at times portions of the Bible may be "brought to bear on discernible needs of particular age groups."<sup>5</sup> The concerns of the gospel, it declares, must be brought to focus on the needs of growing persons.<sup>6</sup> And the fundamental needs of human nature spoken to by God through the Bible are said to be such as the need to be loved and to love, the need for spiritual renewal of the self by God's grace.<sup>7</sup>

<sup>1</sup>Ibid., p. 29

<sup>2</sup>Ibid., p. 27.

<sup>3</sup>Ibid., p. 28.

<sup>4</sup>Ibid., p. 39.

This is as close as the Prospectus comes to Hunter's suggested "living issues" as the organizing principle of curriculum. He states that the life of the class should be determinative week by week.

<sup>5</sup>Ibid., p. 22.

<sup>6</sup>Ibid., p. 24.

<sup>7</sup>Ibid., p. 33.

and response." The first one is the "response" and the second one is the "question".

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It is suggested that persons might "come to grips with complete units of the Bible . . . so that it may speak as directly as possible to the more fundamental conditions and circumstances of the readers."<sup>1</sup> This sounds similar to the position of Lewis Sherrill, and his Predicament and Theme concept, although his depth understanding of man is not stressed as much here.

The purpose of using the Bible is said to be to prepare the way for people to "perceive God and to respond to Him in the present in a continuing encounter."<sup>2</sup> The Prospectus states that the organizing principle of the curriculum is to provide "systematic opportunities for persons to be confronted with the gospel in the Christian community."<sup>3</sup>

The Prospectus refers to the correlation between questions of human destiny and the affirmation of the Christian faith.<sup>4</sup> Freer discusses Tillich's "method of correlation"<sup>5</sup> as a background to explaining the framework of the new curriculum of the United Church.

According to Freer, Tillich sets forth three theological methods in Volume I of his Systematic Theology. The first one Freer mentions is the heteronomous method. Heteronomous is defined by Freer as that which is imposed from without. In his discussion he says, "A heteronomous

<sup>1</sup>Ibid., p. 22.

<sup>2</sup>Ibid., p. 21.

This continuing encounter was the prime purpose set forth by Sherrill for using the Bible.

<sup>3</sup>Ibid., p. 31.

This again is reminiscent of Sherrill, in his discussion of Confrontation.

<sup>4</sup>Ibid., p. 24.

<sup>5</sup>Tillich's "method of correlation" is similar to Sherrill's concept of "correspondence".

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*(continued)*



theology is that which concentrates too exclusively upon the Bible and interprets it to be the undisputed and unerring and imposed Word of God . . . It is represented today by some neo-orthodox theologians and by most Fundamentalists'.<sup>1</sup>

The second method he lists is the autonomous. Autonomous is defined by Freer as that which originates from within, an internal authority. Freer's criticism of this theological approach is that it concentrates too much on the Bible as the "product of man's inner and progressive religious journey . . . a method represented today by some extreme liberals, some natural theologians and most humanists."<sup>2</sup>

The third method<sup>3</sup> Freer cites is the theonomous. Theonomous he defines as meaning a reconciling of the other two, a meeting of the outer and the inner. Tillich defines his theonomous method, according to Freer, as that of "correlation of questions men ask and of the answers God gives."<sup>4</sup> And Freer says that Tillich is not only concerned with the questions men naturally ask, but also with "the questions they

<sup>1</sup>Freer, op. cit., p. 2.

<sup>2</sup>Ibid.

<sup>3</sup>Freer refers to these three theological terms of Tillich's (heteronomous, autonomous, and theonomous) as methods, as theologies, and as authority. This is somewhat confusing. Paul Tillich, The Protestant Era (Abridged ed., Translated by James Luther Adams, Chicago: The University of Chicago Press, 1948), p. 144 is helpful. For instance, Tillich uses the term "(the) principle of autonomy." Also helpful is a definition of Tillich's on pp. 56-57 of this book.

"Autonomy asserts that man as the bearer of universal reason is the source and measure of culture and religion -- that he is his own law. Heteronomy asserts that man, being unable to act according to universal reason, must be subjected to a law, strange and superior to him. Theonomy asserts that the superior law is, at the same time, the innermost law of man himself, rooted in the divine ground which is man's own ground: the law of life transcends man, although it is, at the same time, his own."

<sup>4</sup>Freer, op. cit., p. 3.

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have to be taught to ask."<sup>1</sup> This demands, according to Freer, "knowing both people and their conditions and capabilities and the gospel in such a way that the two can be correlated, can be brought together in a significant encounter."<sup>2</sup>

Freer states that, corresponding to these three theological methods of Tillich, there have developed three related approaches to curriculum and Christian education. He says,

Based upon heteronomy there has arisen what we might call 'content-centered' curriculum; based upon autonomy there has arisen what we might call 'experience-centered' curriculum; and based upon theonomy there has arisen what we might call 'church-centered' curriculum (so-called because the church is best defined as that place of genuine meeting between God and man).<sup>3</sup>

Freer places the new curriculum of the United Church in the third category, of church-centered curriculum.

The Prospectus puts the Focus of Concern in a different way. Christian teaching does not focus exclusively on the child, it says, nor does it focus only on the Bible. A more adequate term is stated to be "Christ-in-relation-to-person(s)."<sup>4</sup> The concern is said to be for an encounter with God in Christ.

A very real effort is made in the presuppositions of this curriculum to express the importance of Bible message and of persons. This would place it at the center of the continuum.

<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 7.

<sup>3</sup>Ibid., p. 3.

The term "church-centered" could be viewed as misleading. The question arises as to whether it really meets Tillich's definition of theonomy.

<sup>4</sup>Prospectus. p. 26.

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(b) History as over against Contemporaneity

We read in the Prospectus that the Christian gospel is the saving message "which God has addressed to the world in the scripture and his living Word, Jesus Christ. It is a proclamation of what God has done. Its central theme is the life, death, and resurrection of Jesus."<sup>1</sup> God is "apprehended through the prophets and apostles as recorded in the Bible, and through those in our generation who accept the commission of Jesus Christ to bear witness to him by word and deed."<sup>2</sup> This section indicates that the important events of the Christian message took place in the past.

The document Prospectus, in setting out the scope of the curriculum, states that the light of the gospel is thrown on history so that "we see and relate to it as the continuum of God's activity and man's life."<sup>3</sup> The emphasis is on bringing past events into the present, to be related to the present. According to the Prospectus, as a record of God's dealings with man the Bible "can become a revelation of God's dealings with us in this time and place."<sup>4</sup>

The importance of relevancy is emphasized in the Prospectus. It states that "a primary concern of the curriculum is that it convey

<sup>1</sup>Ibid., p. 22.

<sup>2</sup>Ibid., p. 25.

<sup>3</sup>Ibid., p. 30.

<sup>4</sup>Ibid., p. 21.

# THE HISTORY OF THE UNITED STATES OF AMERICA

The history of the United States of America is a story of a people who have built a great nation out of a wilderness. It is a story of a people who have fought for freedom and justice, and who have shown the world that a better way of life is possible. The story begins with the first settlers who came to the New World in search of a new home. They found a land of opportunity, but also a land of hardship. They fought for their lives against the elements and the native Americans. But they persevered, and they built a new society. They created a government that was based on the principles of liberty and justice for all. They fought for their rights, and they won. They became a nation, and they have remained a nation ever since.

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THE HISTORY OF THE UNITED STATES OF AMERICA  
 BY JAMES M. SMITH  
 NEW YORK: THE HISTORY OF THE UNITED STATES OF AMERICA  
 PUBLISHED BY THE HISTORY OF THE UNITED STATES OF AMERICA



the meaning and relevance of the gospel for each individual 'here and now'.<sup>1</sup> The document suggests that this involves, for one thing, trying to find contemporary speech and thought forms. "In order to communicate to an ever-changing world the unchanging gospel of God's redeeming love, Christians of each generation are required to witness to their faith afresh in terms of the ideas of their time and the needs of their time."<sup>2</sup> Thus, the document asserts, it is planned that the curriculum will approach children, youth, and adults through "present day thought forms."<sup>3</sup> A child can be "confronted with biblical truths which have meaning for his life"<sup>4</sup> before he can appreciate biblical stories in their own setting, it also states.

According to the Prospectus, the weekly papers are an attempt to communicate something of the meaning of Christian living in God's world today.

Nothing is explicitly said in the Prospectus concerning the activity of God at work in the world around us in the events of our own age and history. This would be a more radical form of contemporaneity.

Freer, in his discussion of Tillich, says that the concentration upon the Bible as imposed, in heteronomous theology, tends to make it "exaggerate the past and to ignore the present. . . . It

<sup>1</sup>Ibid., p. 17.

<sup>2</sup>Ibid., p. 21.

<sup>3</sup>Ibid., p. 33.

<sup>4</sup>Ibid.





consequently renders the gospel unintelligible and irrelevant."<sup>1</sup> On the other hand, he states, the concentration upon the Bible by autonomous theology as humanly motivated tends to make it "exaggerate the present and ignore the past. It consequently renders the gospel unnecessary."<sup>2</sup> In the theonomous theology, he says, "regard is maintained for both past and present."<sup>3</sup> He places the United Church curriculum in the "theonomous" category.

The United Church curriculum theoretical position in Prospectus is at the center of the continuum in this tension of "History" as over against "Contemporaneity".

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<sup>1</sup>Freer, op. cit., p. 2.

<sup>2</sup>Ibid., p. 3.

It is not clear here how this particular conclusion is arrived at.

<sup>3</sup>Ibid.

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(c) Content as over against Process

The writers of the Prospectus realize the importance of taking both the "what" and the "how" of Christian Education into account in developing a curriculum. The document says that "such a plan should find its content in the gospel and its methods in an understanding of people."<sup>1</sup>

There is concern expressed in the Prospectus to present the gospel with integrity at each age level. And it says, "To do this means that God's revelation in Jesus Christ, God's revelation recorded in the Bible, and God's revelation proclaimed in the church, will determine the content of the curriculum."<sup>2</sup> A large portion of the Prospectus is concerned with the content of this gospel message.

At the same time there is concern that the varying abilities of the learners will determine the process, and that the best available findings about sound pedagogy be employed.<sup>3</sup> A curriculum, states the document, must reflect understanding of how learning takes place.

Boehlke might ask the question here as to the relationship between the concern to be learned and the method employed for that particular concern. For instance, if we decide it is attitudes, or skills, to be learned in some instance, then this should determine the learning

<sup>1</sup>Prospectus, p. 17.

There is no indication here as to where this understanding of people is to be drawn from.

<sup>2</sup>Ibid., p. 31.

<sup>3</sup>Ibid., pp. 24, 31.





theory employed. This kind of link is not made in the Prospectus.

Prospectus does claim that certain ingredients in the process of learning itself are important.

The teacher may intend certain class experiences, and plan accordingly. But it is the pupil's response that determines what he learns. The pupil does not learn necessarily by what the teacher intends to teach. He learns by what the teacher is, by what the teacher really values, and by the skill of the teacher in meeting his life situations. He learns also by his own willingness to learn.<sup>1</sup>

The Prospectus contains some statements which relate to the area of "relationships."<sup>2</sup> It says that "God has chosen to work through individuals, human relationships, and witness."<sup>3</sup> In discussing the things which influence the child, the Prospectus says that "even before he knows intellectually the nature of the life in Christ, he senses it through his relationships with those about him."<sup>4</sup> Freer, in his article, states that young children may "learn more of the gospel in the relationship of play than in sitting to listen to a dozen Bible stories."<sup>5</sup> And, as quoted from Prospectus in an earlier section, a curriculum plan should help Christians in groups to become more sensitive to the needs of each person in the group, and "to the effect of the group, for good or ill, on the people who compose it."<sup>6</sup>

Gordon Freer, in his paper, says that Christian Education is

<sup>1</sup>Prospectus, p. 26.

<sup>2</sup>These statements are a reminder of Miller and Howe, for example, who stressed the importance of relationships.

<sup>3</sup>Prospectus, p. 25.

<sup>4</sup>Ibid., p. 36.

<sup>5</sup>Freer, op. cit., p. 10.

<sup>6</sup>Prospectus, p. 28.





not merely the imparting of the facts of the gospel, it is above all "the living of the gospel in face to face encounter with people."<sup>1</sup> Those who are involved in teaching the gospel "must not only know how to use the language of words meaningfully", but also, states Freer, how to "speak the language of relationships in which love and understanding are meaningfully incarnated in a personal life of witness."<sup>2</sup>

There is also stress put on the importance of the Christian community, the Church fellowship, within which the curriculum is carried on. The Prospectus states that "God often reveals himself through the experiences of a redeemed and redeeming fellowship."<sup>3</sup> It further declares that Christian nurture and growth involve experiences in the Christian community. The opinion is expressed in the Prospectus that the congregation teaches all the time. Also Freer, by calling it a "church-centered" curriculum, emphasizes the setting, the place where "meeting" takes place.

In the Prospectus is stated, "Education is more than instruction in principles. It is involvement in a society where these principles are expressed."<sup>4</sup> The document also states that "both the physical and social setting in which Christian education takes place are important factors in the educational process."<sup>5</sup> Thus the setting is stressed as vitally important.

This section resembles inductive educational philosophy. For

<sup>1</sup>Freer, op. cit., p. 11.

<sup>2</sup>Ibid., pp. 11-12.

<sup>3</sup>Prospectus, p. 28.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.





example, Dewey referred to instruction in democracy and democratic principles in a similar way. In Prospectus, the society referred to is the Christian community.

The theoretical position of the New Curriculum includes emphases, then, on content, process, and setting.

Some attempt is made to bring content and process into dialogue. According to Prospectus, the focus of concern, "Christ-in-relation-to-persons", is to be the point of reference for both subject matter and procedures.<sup>1</sup> The focus here, as quoted previously, is to be not primarily on Scripture, nor primarily on relationships, but "on God as he meets us in Jesus Christ."<sup>2</sup> There is to be an "emphasis on flexibility", as well as on the main life of continuity, as curriculum is carried out.<sup>3</sup>

Freer says that Tillich's theological method of correlation, on which he claims the new curriculum to be based, seeks to "correlate the gospel with the particular human situation."<sup>4</sup> Some dialogue is involved

<sup>1</sup>Prospectus, p. 26.

<sup>2</sup>Ibid.

The difficulty comes in working out the curriculum, in determining the content and the suggested procedures at each stage in order to carry out this focus of concern.

<sup>3</sup>Ibid., p. 39

Prospectus also states that:

"While the experiences in the class itself, and the relationship of the class members and teacher, have a part in determining what takes place, the teacher will find definite suggestions concerning the content of the curriculum, possible procedures, the best use of time, and the relationship of the class session to the purpose of the unit."

<sup>4</sup>Freer, op. cit., p. 7.

Paul Tillich, Systematic Theology, Vol. I, p. 60, says that method is "a tool . . . which must be adequate to its subject matter." Method is of tremendous importance because it is so organically interwoven with content that it becomes "an element of the reality itself."

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Many viewpoints along the continuum between the poles of Content and Process are represented in these statements of the United Church. There are words stressing content, and those stressing process. It is not clearly evident where the United Church is positioned on this continuum. We are placing it at the centre, since both directions of thought are taken into account, and are emphasized as important. Whether the two poles are kept in tension, or in any kind of relationship, is not clear.<sup>1</sup>

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<sup>1</sup>Content and process are dealt with separately, rather than in dialogue, although some dialogue is mentioned in Freer's references to Tillich. The way in which Christian content might determine method is not specifically mentioned in the Prospectus.

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(d) Revelation as over against Naturalism

It is clear that the position held in the presuppositions for this curriculum is not a "naturalistic" one. In the introduction of the Prospectus it states that this curriculum is for "people who aren't banking on their own self-righteousness."<sup>1</sup> In the Statement of Faith, as quoted in the Prospectus, it is stated that "God gave to man, as He did not to the lower creatures, capacity to share His thought and purposes, and freedom to choose whether he would or would not love and serve Him."<sup>2</sup> At the same time, in the next sentence is written, "We acknowledge man's sin, God's righteous judgment, and man's helplessness and need."<sup>3</sup>

The Prospectus states that man is made in the image of God; and that man is in rebellion against God.<sup>4</sup> And it also says that "man apart from God is helpless."<sup>5</sup> This is the Christian understanding of human nature as outlined in this document, and the educational process is, according to Prospectus, to be based on it. The other factor mentioned is that human nature has the possibility of redemption, because of the grace and the initiative of God. It states that the grace of God "takes the initiative", and "empowers man to become what he was

<sup>1</sup>Prospectus, p. 11.

<sup>2</sup>Ibid., p. 20.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 22.

<sup>5</sup>Ibid., p. 23.

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and development. It begins with the first settlers who came to the continent in search of a better life. These settlers established small communities and gradually built up a nation. The United States has a long and rich history, and it is a country that has made many contributions to the world. The story of the United States is a story of hope and achievement.

The United States is a country of many different people and cultures. It is a country that has a long and proud history. The United States is a country that has made many contributions to the world. The story of the United States is a story of hope and achievement. The United States is a country that has a long and proud history. The United States is a country that has made many contributions to the world. The story of the United States is a story of hope and achievement.

THE HISTORY OF THE UNITED STATES  
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created to be."<sup>1</sup> Only God "gives the growth", states Prospectus, and the possibility for redemptive change is the work of the Holy Spirit.<sup>2</sup>

There is also concern for growth shown in this document, and for the nurture of that growth.<sup>3</sup> Nurture is to be carried on with faith in God.<sup>4</sup> But Prospectus says that "neither inevitable progress nor guaranteed results are implied."<sup>5</sup> Growth in the Christian life, it states, is "subject to crises and decisions."<sup>6</sup>

Some allowance is made in Prospectus, in the discussion on the use of Scripture, for the concept of "insight". It states, "(Scripture) can be a means of unpredictable spiritual insight."<sup>7</sup> The Bible, it says, is to be allowed to make "its own impact on the reader apart from purposes the teacher may have in mind."<sup>8</sup>

The position of the Prospectus, indicated in a previous section, is that the varying ability of learners must be taken into account. And the pupil's response, states the document, largely determines what he learns.<sup>9</sup> Changes in the course of growing, it says, are dependent on a

<sup>1</sup>Ibid., p. 23

<sup>2</sup>Ibid., p. 35.

<sup>3</sup>This is, however, a different concept from that asserted by some of the liberal religious educators, who indicated growth to be a natural process.

<sup>4</sup>An analogy is used.

"The work of teacher and parent as Christian educators may be likened to that of the husbandman. Christian nurture is carried on with faith in God's ways of dealing with people, and in hope of a fruitful response to God's redemptive act in Jesus Christ."

<sup>5</sup>Prospectus, p. 25.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., p. 22.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 22.





person's learning capacity, on personal needs and characteristics, on situations and circumstances. According to this document, growth involves "a constantly enlarging field of relationships."<sup>1</sup>

Freer rejects heteronomous theology because it concentrates too much upon that which is imposed from without. According to this theology, Freer says, "(The Bible's) message is of the Word that comes into the world something like a falling meteorite."<sup>2</sup> On the other hand, he also rejects autonomous theology. For, he says,

(It) is that which concentrates too exclusively upon the Bible as the product of man's inner and progressive religious journey. Its message is that the Bible rises out of the mists of earth. It is not the book that falls from the heavens.<sup>3</sup>

This theology, he states, concentrates upon the Bible as humanly motivated. Thus Freer favours Tillich's theonomous position, the correlation of questions men ask and of the answers God gives. In Freer's opinion, the position of Tillich and that of the United Church New Curriculum keep a balance between Revelation and Naturalism.<sup>4</sup>

Particularly according to Prospectus, the United Church theoretical position is closer to the Revelation pole than to that of Naturalism.<sup>5</sup>

<sup>1</sup>Ibid., p. 35.

Here there appears to be some kinship to the Gestalt learning theory which has influenced Sherrill's thinking.

<sup>2</sup>Freer, op. cit., p. 2.

<sup>3</sup>Ibid.

<sup>4</sup>Freer, op. cit., p. 3, also says that "In this correlation Tillich is not only concerned with the questions men naturally ask but also with the questions they have to be taught to ask." Thus he implies validity in the teacher's role.

<sup>5</sup>This was also true of most of the recent Christian educators whom we discussed in Chapter 1.

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(e) Church-centred as over against World-centred

The purpose of Christian education, as stated in the Prospectus, ends with the words, "serving him in love through the worship and work, fellowship and witness of the church in the daily life of the world."<sup>1</sup> Both church and world are included in this sentence, although it does not elaborate further.

It is emphasized in the document that the Church, as the body of Christ, is the fellowship in which we are nurtured.<sup>2</sup> The life of the local congregation, it states, is a setting which offers unique opportunities for Christian learning.<sup>3</sup> The whole climate, it says, of "the fellowship of the local church teaches a great deal about the faith and practice of the church."<sup>4</sup> The church is described as "a redeemed and redeeming fellowship."<sup>5</sup>

In fact, states Prospectus, in baptism the church assumes the responsibility to nurture its family.<sup>6</sup> A curriculum plan is one of the ways it fulfills this responsibility.<sup>7</sup>

According to Prospectus, the teacher in the early church "built

<sup>1</sup>Prospectus, p. 8.

<sup>2</sup>Ibid., p. 28.

<sup>3</sup>Ibid., p. 24.

<sup>4</sup>Ibid., p. 28.

<sup>5</sup>Ibid., p. 34.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

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up the daily thought and life of the Christian community by expounding points of belief and conduct."<sup>1</sup> Thus a concern for the life of the church is expressed. In the Statement of Faith, quoted in Prospectus, are the words: "The Christian life is the life lived in fellowship with Christ and His Church."<sup>2</sup> When discussing the necessity to reach out to children from "non-co-operative" families, the document states that: "They, too, should be reached in the hope that they may be brought into the life of the church by profession of their faith."<sup>3</sup> Gordon Freer says that "the goal of our Christian education is confirmation."<sup>4</sup>

The curriculum materials, according to the Prospectus, are to include an emphasis on the meaning of the church fellowship, the sacraments, festivals, and services of worship.<sup>5</sup> The church-centred emphasis is strong in this stated position of the United Church.

There are, in Prospectus, some references to the "world". It states that the church is set in the world, "which is often in conflict with it, and . . . Christians must bear their witness in the world as ambassadors of Christ."<sup>6</sup> This material, states the document, is to include special concerns of the United Church in vocation and mission as "an integral part of the New Curriculum."<sup>7</sup>

Specifically in the Year Three theme, The Church and the World,

<sup>1</sup>Ibid., p. 19.

<sup>2</sup>Ibid., p. 20.

<sup>3</sup>Ibid., p. 34.

<sup>4</sup>Freer, op. cit., p. 9.

<sup>5</sup>Prospectus, p. 38.

<sup>6</sup>Ibid., p. 31.

<sup>7</sup>Ibid., p. 48.





it states in Prospectus that the emphasis "provides opportunities for discovery of the dynamic interaction between the church and the world."<sup>1</sup>

This expressed emphasis is elaborated on:

This will involve learning about the nature and history of the church, its Old Testament roots, its realization in Jesus Christ, and its story through twenty centuries. The year's work should help develop a deeper understanding of the church as a community called into being and empowered by God for the furthering of his redeeming love in Jesus Christ throughout the world.<sup>2</sup>

The Prospectus also says that the curriculum is concerned with "individuals, group, family, and with wider relationships in the church, community, and world."<sup>3</sup>

Freer says that Tillich sees the church school as a small laboratory in which the "large question of church and world can be studied, and brought to a preliminary solution, a solution which could become an inestimable contribution to the solution of the larger problem."<sup>4</sup>

There is concern and information in the introduction of the Prospectus as to the kind of world to be faced. It states:

Our world is in convulsion. A new kind of world is struggling to be born. . . . Familiar patterns of living are breaking up. . . . It's exciting. Also more than a bit frightening. Racial groups jostle each other. Political groups threaten each other. . . . The family itself seems somehow threatened.<sup>5</sup>

There is nothing specific stated in relation to the problem of everyday existence. Nor is there anything said about being involved in and changing the structures in the world. The doctrine does not

<sup>1</sup>Ibid., p. 43.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 27.

<sup>4</sup>Freer, op. cit., p. 4. Quoted from Paul Tillich, Theology and Culture, pps. 156-157. Book not available to me.

<sup>5</sup>Prospectus, p. 9.





explicitly express an awareness of the world as the context for mission. The concern of Cox, Russell, Shinn, as discussed in Chapter I of this paper, that it is precisely for the world that the Church exists, is not expressed as the viewpoint of this curriculum statement.

The theoretical position of the United Church curriculum, as examined here, is closer to "Church-centred" than to "World-centred."

### Summary

In Chapter II we have examined the theoretical understanding of the position of the United Church New Curriculum, as stated in the document Prospectus and a paper by Gordon Freer. We have discussed this stance in regard to each of the five tensions examined in Part I of this paper.





### CHAPTER III

#### AN EXAMINATION OF UNITED CHURCH NEW CURRICULUM MATERIALS FOR JUNIOR STUDENTS FROM THE PERSPECTIVE OF THESE TENSIONS

In this Chapter we will examine the operative understanding of the position of the United Church's New Curriculum as manifested in the curriculum provisions for Juniors. We will examine this understanding in regard to the same five tensions as discussed in Chapters I and II.<sup>1</sup>

We will be examining Year I, Year II and Year III materials on the basis of these tensions. These materials include the Teachers' Guides and Students' Reading Books for each of the three years. The Teachers' Guides in each case include a section on Biblical Background, a section designed to aid teachers in working specifically with Junior children, and a section which outlines suggested class sessions, for forty weeks in Years I and II, and for forty-two weeks in Year III. The second section is the same in the Guide for all three years. Our discussion will deal primarily with the class sessions.

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<sup>1</sup>An important purpose of this paper is to examine the relationship between the stated position of the New Curriculum as discussed in Chapter II, and the operative understanding of this Curriculum to be discussed here in Chapter III.

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(a) Bible-centred as over against Person-centred

Before examining the Junior materials, we note that the annual emphases of the three-year cycle of the curriculum are the same for all age levels. The overall theme for Year I is "God and His Purpose"; for Year II, "Jesus Christ and the Christian Life"; for Year III, "The Church and the World."<sup>1</sup>

YEAR ONE

In the Year One Junior Class sessions, the Bible occupies the central role, and the session plan in most instances is determined by the Biblical material. An overwhelming impression upon reading the Year One materials for Juniors is of the immense amount of Biblical material to be covered.

Out of the forty session plans, there are four (36-39) which are not organized around a block of Biblical material. The main concern throughout is that the Bible story be learned. With the exception of Christmas and Easter, the material is from the Old Testament. Three of the four review plans (13, 29, 35) are question and answer sessions designed to check on the pupils' Bible knowledge.

There is recognition expressed that this knowledge itself is not the purpose of the teaching. In discussing this curriculum in the second section of the Guide, the opinion is stated that the curriculum is "the route by which we hope to lead the junior into active relationship

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<sup>1</sup>These general themes are outlined in further detail in the Prospectus, p. 43.

THE HISTORY OF THE UNITED STATES OF AMERICA

The first part of the book is devoted to a general history of the United States from the discovery of the continent to the present time. It is written in a simple and straightforward manner, and is intended for the use of students in the high schools and colleges. The second part of the book is devoted to a detailed history of the United States from the discovery of the continent to the present time. It is written in a more elaborate and scholarly manner, and is intended for the use of students in the universities and colleges.

The third part of the book is devoted to a detailed history of the United States from the discovery of the continent to the present time. It is written in a more elaborate and scholarly manner, and is intended for the use of students in the universities and colleges. The fourth part of the book is devoted to a detailed history of the United States from the discovery of the continent to the present time. It is written in a more elaborate and scholarly manner, and is intended for the use of students in the universities and colleges.

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with God and the Christian community, remembering always that Bible knowledge is the road and not the goal."<sup>1</sup>

There are suggestions included in Year I sessions designed to bring into focus Biblical persons and events, to take juniors "into" the Bible. For instance, in Session 7 on Joseph, juniors are asked to talk, think, and feel about times of loneliness, in order to be able to live into the life and person of Joseph. On Easter Sunday an attempt is made to help the children stand within the Bible and imagine themselves there on that first Easter.

There are two non-Biblical stories used,<sup>2</sup> designed to help juniors understand Biblical truth.

The Bible is not used in fragments in this year one. Bible material is organized in units, and covers primarily the Old Testament story. The overall purpose expressed is "to help juniors gain a more comprehensive understanding of the biblical story and its meaning."<sup>3</sup> There are session plans (36, 37, 38) which begin from the assumption of needs and questions of juniors.<sup>4</sup> These three sessions, on God, Creator of Nature (36), of Man (37), and Suffering and Sin (38), are designed to help juniors find answers to their questions as to the scheme of things in God's world and man's place in it.<sup>5</sup>

<sup>1</sup>Junior Teacher's Guide, Year One, p. 67.

<sup>2</sup>Sessions 25 and 27, Isabelle-Anne stories.

<sup>3</sup>Junior Teacher's Guide, Year One, p. 97.

<sup>4</sup>This reminds us of Tillich's method of correlation and Sherrill's concept of correspondence.

<sup>5</sup>This unit of session plans states that as Juniors study relatively advanced science at school, teachers need to be ready with facts and helpful interpretations.

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There is frequent reference made to the fact that this Guide is designed for junior age level. However, there is no specific reference to differing abilities within this age grouping.

It is mentioned in the second section of each Teacher's Guide that it is necessary to know the children being taught, and to be aware of each child's situation. But there is no specific reminder in these session plans of the importance of knowing the individual child, and being aware of his needs. Flexibility is not emphasized, and there is no real provision for the class to have a share in developing the unit. Also in the second section of each Teacher's Guide the importance is stressed of Evaluation by both teacher and pupils, in order that the life of the class can be taken into account. However, there is no specific mention of evaluation built into the sessions of Year One.

## YEAR TWO

Year Two curriculum is largely determined by Biblical material, drawn from the New Testament. There are attempts in the session plans to take juniors "into" the Bible, with the hope expressed that they will get to know Jesus as a real human being, and someone who is related to their lives. The expressed purpose of one session (4) is that juniors will understand Jesus' family as they talk about their own families. By means of a T.V. interview the Guide intends that juniors imagine themselves on the banks of the Jordan listening to John the Baptist (Session 6). By newspaper accounts and poetry, the expressed intention is that juniors will feel they are in Jerusalem on Palm Sunday (Session 24). There is also an attempt expressed in the Guide to help juniors live into the disciples' thoughts (Session 29) at the time of the last supper.

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Again, as in Year I, the Bible is not used in fragments, but the Gospel of Luke as a whole is dealt with. The Guide states that God's revelation in Jesus Christ gives us a focal point for looking at His dealings with us today. The possibility of dialogue with the gospel does come through in these sessions.

Some plans deal with specific "predicaments" of juniors. The Guide claims that the awareness that children need some security today is to be dealt with as related to Peter's Confession (21). Juniors' questions about death are anticipated and referred to in the session on Crucifixion and Burial (32), with the answer of God's love on a cross being given in the Guide.<sup>1</sup> According to the Guide, juniors' knowledge that evil and catastrophe abound in the world is to be discussed in the light of Jesus and the Kingdom of God (36).<sup>2</sup>

Different abilities are mentioned. Some things are expected only of older juniors, other goals are set for younger juniors.<sup>3</sup> There is reference made to the necessity of meeting individual needs.<sup>4</sup> In the session on Resurrection (33), it suggests asking for the children's questions. Some flexibility in plans is suggested.<sup>5</sup> Involvement of students as a committee to meet with the minister is suggested in another instance (7). Evaluation of committee work is suggested in

<sup>1</sup>Junior Teacher's Guide, Year Two, p. 250.

<sup>2</sup>These examples are similar to Tillich's idea in correlation.

<sup>3</sup>There is more specific reference to different levels of ability within the junior age grouping in Year Two materials than in Year One.

<sup>4</sup>For instance, Junior Teacher's Guide, Year Two, p. 172, states: "Watch for ideas."

<sup>5</sup>Ibid., p. 177.

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another session (12).<sup>1</sup>

### YEAR THREE

Year Three materials are not based on Biblical subject matter, although the Bible is used. Rather, the subject matter is church history. The year is based on material to help juniors understand the nature and life of the Church through the centuries. There is historical material, and current factual material. The session plans begin with subject-matter. Exceptions to this statement are Sessions 1 and 2, 40 and 42, which attempt to begin with juniors and their present situation.

The Bible is used as direct content in sessions 3 to 7, and also in Christmas and Easter sessions. The Bible is also used in the other plans in what the Guide describes as relevant ways, where passages are chosen to relate to the historical events.<sup>2</sup> Also the Bible is used in worship, as it is throughout the three years.

Methods are designed in some sessions to take juniors "into" the content. It is hoped, according to the Guide, that juniors can identify with Polycarp who was loyal, by realizing their own need for a loyalty to a larger group than their own family (8). The hope is expressed that through drama, juniors may be able to feel the excitement of Church Union (26). Drama is also suggested in the Guide as a means for making the life of Bonhoeffer more real (41).

There are a few places where it is verbally implied that need

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<sup>1</sup>Ibid., p. 169. Evaluation and involvement are surely necessary if pupils are to have a share in planning the lessons.

<sup>2</sup>One instance of how the Bible is used to illumine the teaching situation is in Lesson 28, where Matt. 25: 31-46 is related to the task of the inner city church.





and subject should meet.<sup>1</sup> For instance, in Session 30 on Lent, it states that "The junior has some knowledge of rejection, separation and isolation, and so is able to understand something of forgiveness and redemption."<sup>2</sup> Also, in the same section, is expressed the opinion that Easter stimulates questions of its own. There is some correlation implied in Session 13 where the discussion about Martin Luther is designed to help answer the questions juniors have about different churches.

It is stressed in the Year Three Guide that the teacher must know each individual in the class, and understand that there are different abilities at various age levels within the junior grouping. Some flexibility is suggested. It states, "These suggestions are not intended to limit your activity."<sup>3</sup> In some instances, it is suggested that the pupils have a share in future plans. Materials are said to be "adaptable".<sup>4</sup> Evaluation is specifically suggested by means of a review with class and teacher.<sup>5</sup>

#### READING BOOKS

The reading books, one for each year, follow the subject-matter of the sessions. In the year two book there is a slight difference in the order. The reading books, with their direct speech and aliveness, may help the pupils to live into the situations discussed.

<sup>1</sup>On the whole, there is more emphasis on applying the subject to our lives than building session plans to answer man's need or predicament.

<sup>2</sup>Junior Teacher's Guide, Year Three, p. 269.

<sup>3</sup>Ibid., p. 170.

<sup>4</sup>Ibid., p. 179.

<sup>5</sup>Ibid.

It is a very common mistake to suppose that the  
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 and long. In fact, the best results are often  
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## CONCLUSION

These materials for Juniors start with the Bible (or Church-history subject matter) and then try to relate it to the life of the pupil.

Year One curriculum material for juniors is Bible-centred, with Year Two and Year Three coming closer to the centre of the continuum, but still more Bible-centred than Person-centred.





(b) History as over against Contemporaneity

## YEAR ONE

A large proportion of year one curriculum (35 out of 40 sessions) deals with the past. It is Old Testament history, with the exception of the Christmas and Easter sections. This year's study, according to the Guide, lays the foundation for the coming of Christ, beginning with Abraham.<sup>1</sup> The emphasis throughout is primarily on the past.

There are some examples of a recognition of the importance of contemporaneity. The opportunity for continuing encounter, for instance, is implied in the worship periods which are a part of all sessions in all three years. In the Year One book there are sessions on training in worship which specifically emphasize in contemporary language the various forms of prayer which we use today (10 - 13). The Advent sessions are designed, it states, to help juniors to see the relevance of the gospel to here and now.<sup>2</sup> The Easter plans also state that the purpose is to relate to present experience. Suggestions

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<sup>1</sup>The author, Kathleen Sladen, says that most of us spend our time on things of importance at this moment in history, and that we need from time to time to look back to far horizons. Year I Guide, p. 189, says:

"It goes without saying that all our scanning of horizons and middle distances is constantly intermingled with a close-up view of what is happening now with God and us. This, of course, is the heart of the matter. But it can only be seen in perspective as we learn to focus on God in action with others as well as ourselves, to focus on the God of eternity, as well as the God we know in our existential situation, the here and now."

<sup>2</sup>The concept of giving is emphasized as a meaning of the gospel for juniors today (14).

THE PROBLEM OF THE FUTURE OF THE BRITISH EMPIRE

THE FUTURE

It is not possible to see the future of the British Empire as a single, unified whole. The future of the Empire is a complex of many different parts, each of which must be considered on its own merits. The future of the Empire is a complex of many different parts, each of which must be considered on its own merits. The future of the Empire is a complex of many different parts, each of which must be considered on its own merits.

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are made such as studying Easter paintings, making crowns, writing sentence prayers, in order to explore the meaning of Easter.

The wonder table suggested in Sessions 36-38 also is designed to relate to present experience, as objects from God's world are to be looked at and touched.<sup>1</sup> The session on Solomon (23) begins with a discussion on making wishes and choices. In the sessions on Amos (24 and 25) there is to be a discussion on acts and consequences, and lists made of privileges and responsibilities. These session plans, on Solomon and Amos, have real possibilities for being relevant to the lives of juniors.

In session 6 on Jacob and Esau, the stated purpose is to let juniors know that God's amazing love is still the same today. Throughout the sessions on Abraham (3,4,5), there is a plan to make the story relevant by relating it to the faith necessary by astronauts.<sup>2</sup>

## YEAR TWO

In year two, materials cover the life, death, and resurrection of Christ. It is stressed that the life and death of Jesus are firmly rooted in history. The first session is designed to establish that the country in which Jesus lived is not a fairy tale land. Geography is related, and the present Israel is to be studied as well as the Biblical land. A time line is another way in which the historicity of

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<sup>1</sup>Our responsibility to be good stewards of this world is brought out, with ideas as to what this means.

<sup>2</sup>The idea of astronauts is certainly a present day thought form, a contemporary idea. The relationship between this and Abraham is not always clear, however, and juniors tend to get involved in the flight and space ideas rather than Abraham. This is also true in the session on Moses (12) and the Ten Commandments, where these commandments are given as positive controls, as are the flight instruments in a plane. The language is present day and the idea an excellent one, but again the flight instruments are much more interesting to juniors than Moses.

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Jesus is to be emphasized (19). Most sessions are based on the historical account in Luke, and include strong emphasis on the past. In fact, the bulk of this year's material is historically-oriented.

On the other hand, there is awareness expressed as to the importance of the "now". The author of Year Two Guide says, "Our main concern should be to present juniors with a Lord who is their living Lord, one to whom they are now related."<sup>1</sup> There is a suggestion in Session 21, Peter's Confession, that this event be related to the symbols which are presently meaningful in our church, symbols which speak to us about Jesus as the Christ. Easter is emphasized as a present experience through music, worship, living into the event again.

Some provisions are made to relate Jesus' teachings to the present.<sup>2</sup> In the story of Jesus cleansing the temple (25) there are suggestions of using a problem story for discussing what is right and wrong with the Church today. An expressed purpose in Session 8, The Temptations of Jesus, is that juniors will see Jesus as a human being that they can identify with. Session 11, the Call of Matthew, is designed with the purpose that juniors learn that Jesus associated with all kinds of people. In the session on Jesus in Gethsemane (30), there are stories for the lives of juniors, based on the words, "Not my will but thine be done" and the meaning of this.

Contemporary newspapers and modern television advertising are to be discussed in Sessions 19 and 20. These plans use present day thought forms and their subject matter is relevant to life today.

<sup>1</sup>Junior Teacher's Guide, Year Two, p. 158.

<sup>2</sup>Perhaps also we consider Jesus' teachings to be not just historical but also timeless, and therefore they are relevant without having to work to make them so.





Contemporary open-ended stories for discussion are also found in Session 19, The Sermon on the Mount. In the Christmas plan (18), a twentieth-century story is used for the stated purpose of making the meaning of Christmas relevant.<sup>1</sup>

### YEAR THREE

Year three materials contain the history of the Christian church from its beginnings to the present day. Eighteen session plans (3-13 and 20-26) are built on past history. Fourteen sessions (1-2, 27-29, 34-42) are built on the contemporary situation of the church in the world. The other ten sessions are designed for the Christmas and Easter periods.

Sessions such as 9 (Growing for a Thousand Years), 11 (Francis of Assissi), 20 (Review), 21 (John Knox) are examples of plans which are preoccupied with the past. Information is given about what are considered to be important events in church history.

In some of the session plans about the past, the Guide also includes an attempt to relate to the present. The session on William Tyndale (12) includes a design to bring the past and present into relationship, by showing juniors various translations of the Bible, and thus emphasizing the importance of Tyndale's work for today. The session on James Evans (25) concerns the past, but again is expressly designed to become relevant as juniors are introduced to the idea of how his work helped the Church to recognize Canadian Indians as persons.

Sessions such as 5 (Stephen), 6 (Peter), and 7 (Paul) are dealing with past history, but an attempt is to be made, states the Guide, to help juniors to see the meaning of the gospel for them here

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<sup>1</sup>However, although this story may be twentieth-century, it is not up to date for juniors today, but relates rather to an earlier part of the twentieth century.





and now, as the past "illuminates" the present.<sup>1</sup>

A discussion of their questions is encouraged (19, Review). The session in Lent (16) on acceptance of God's love endeavours to relate His love to the present, and uses as a present day thought form imaginary stories of children coming from another planet.

Session plans 1 and 2 are about the Church today, and the purpose is expressed in the Guide that the junior will see himself as a member of this body now. Many of the sessions at the end of the year are designed to tell the junior about modern Christians, and aspects of the mission of the church in today's world. Examples of this are sessions on the Church in countries such as Korea (35), Japan and Hong Kong (36). Also Session 41 is an example, where the design is to study modern heroes of the church, such as Bonhoeffer, Martin Luther King, Mary Verghese.

#### READING BOOKS

The proportion of past and present in the reading books is the same as for the class sessions. Year One deals with the past, from Abraham to Jesus, although it is written within the context of questions raised by a group of modern-day juniors.<sup>2</sup> Year Two covers the life of Jesus, and is concerned with past events.<sup>3</sup> Year Three covers the past

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<sup>1</sup>The Guide states that the past, it is hoped, "illuminates" the present as juniors discuss open-end stories on living the Christian way, and discuss how they can show their love to others, while they learn about the lives of these disciples. The past events are still past events, but there is a real attempt to see the relevancy for today.

<sup>2</sup>This fact does give it some contemporary flavor, but the book remains one dealing with past history.

<sup>3</sup>When reading this book, it is possible to have the impression of an implicit relating of Jesus' teachings to the present.

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Church History and the present information about the Church, as in the Guide.

## CONCLUSION

Year One material deals more with the past than with the present, and is close to the History pole on the continuum. Year Two brings past and present into some dialogue, but is still closer to the History pole than the Contemporaneity one. Year Three deals with both past and present, and places at the centre of the continuum. In Year Three there is an element of radical contemporaneity<sup>1</sup> involved in the concept in the last session plans that God is at work in the lives of modern men.

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<sup>1</sup>This term, "radical contemporaneity", was discussed in Chapter I.





(c) Content as over against Process

As explained at the beginning of this Chapter, there are three distinct sections in each Junior Teacher's Guide. The first section in the book contains Biblical background or historical background for the expressed purpose of aiding teachers with the content of the session plans. The second section contains material centering on the teaching-learning process. This material includes such topics as: understanding the 9, 10, 11-year-old; how the junior child learns; possibilities of various methods and how to implement them; what the junior child may learn; how to set up the room; how to organize the session. The purpose of this material in section two is to give teachers help in process in the sessions.

In each of the three Guides (Year One, Two, and Three), it is stated that teachers need to understand the importance of both content and process. First, they need to acquire clear expression of their Christian belief, states the Guide. Secondly, it says, "The living relationship between teacher, pupil, fellow pupils and the Christian community in all their experiences together is also the ground from which Christian faith will spring."<sup>1</sup>

YEAR ONE

The content of the year one materials is primarily Old Testament scripture. The content is set forth in each session plan.

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<sup>1</sup>Junior Teacher's Guides: Year One, p. 66; Year Two, p. 86; Year Three, p. 100.





Extensive explanations are included for the expressed purpose of explaining to juniors in understandable terms the meaning and importance of God's revelation through the Biblical men concerned. The plans emphasize content throughout.<sup>1</sup>

There is little specific help in process. In a few sessions, particular suggestions in procedure are given.<sup>2</sup> For instance, there is a suggested procedure given in Session 2 as to how to switch juniors back on track when they sidetrack issues in a discussion. Some ways of involving pupils are suggested, such as acting out a story (4), making lists of characteristics (6), doing research at home (7), map poster, graph (9), mural (10), a television presentation (20), picture appreciation and finger painting (Easter).

In the area of relationships, little is said throughout these session plans. In Session 1, it is urged that the newcomers be welcomed. But this type of comment is not frequent.<sup>3</sup> The importance of the role of the teacher is referred to. "Only you, with God's help, can bring conviction and reality to the classroom."<sup>4</sup> But the relationship of the teacher to the pupils is not mentioned specifically.

The importance of the church fellowship as a whole is commented on. It is suggested that at Easter the juniors would find it meaningful to attend a church service with the congregation.

<sup>1</sup>The "language of words" is well taken care of. In fact, the clear impression is made that it is the "what" which is important. The "how" has a relatively insignificant role.

<sup>2</sup>The varying abilities of the learners is not mentioned.

<sup>3</sup>There are no specific comments on "the language of relationships" written into the week-by-week teaching. Encounter with each other is not directly mentioned anywhere.

<sup>4</sup>Junior Teacher's Guide, Year One, p. 217.





## YEAR TWO

Year two materials find their content in the life of Christ, and his teachings. Comments are included in sessions for the stated purpose of helping to interpret the meaning of Jesus to juniors. God's revelation in Christ is the content throughout, with some application to the Christian life included.

A few session plans<sup>1</sup> emphasize the transmission of content but without reference as to the process. However, the majority of plans do include suggestions of procedure.

There are many references which differentiate in suggested procedures between younger juniors and older ones.<sup>2</sup> The varying abilities of learners even within the age group is pointed out on some occasions. The various methods suggested reflect an understanding of how learning takes place. Involvement of pupils is the stated goal through such approaches as research cards (3), informal drama (5), tableau (18), sandpainting, wooden plaques (21), poems, newspaper reports (24), joint mural (29), and others.

There is an emphasis mentioned of listening and recognizing the individual child. In Session 1, get-acquainted sheets are suggested. In Session 2, the teacher is reminded to "check that everyone finds the place."<sup>3</sup> In Session 4, the author says: "But as you encourage them to think about family life, listen carefully to what they say. Try not to make disapproving comments but show that you care about their problems."<sup>4</sup>

<sup>1</sup>For example, Session 35, The Ascension.

<sup>2</sup>There is an understanding expressed of the junior age child.

<sup>3</sup>Junior Teacher's Guide, Year Two, p. 124.

<sup>4</sup>Ibid., p. 131.

Thus the relationship of teacher to pupils is implied as important.





In Session 37, it says: "When the plan is made be sure each child has a share in it."<sup>1</sup>

There is specific reference to relationships. The hope is expressed that the children will become more sensitive to the needs of others. For example, the author says: "Let the children tell each other about their holiday plans."<sup>2</sup> In a discussion suggested on the Resurrection (33) it states: "Discover what the children can contribute to one another."<sup>3</sup> And in Session 13, it is suggested that the class discuss together the possibility of sending cards to absent members.<sup>4</sup> The term "relationships" itself is not stressed in terms of the life of the class, but the importance of relationships is included in year two materials with such suggestions as these.<sup>5</sup>

In the Advent session (14) the goal given in the Guide is that the pupils will experience the fellowship of the Church family. The Church community is important as the setting.

### YEAR THREE

The content of year three materials revolves around God's continuing revelation through the Church. It begins with the roots of the church in the Old Testament, through Christ and the life of the early Church, and moves through the centuries of Church history. Information

<sup>1</sup>Ibid., p. 269.

<sup>2</sup>Ibid., p. 193.

<sup>3</sup>Ibid., p. 254.

The emphasis here is on relationships between pupils.

<sup>4</sup>This, it states, may make relevant Jesus' command to love one another, and it appears to be an attempt to involve the students in Gospel living in the encounter with each other.

<sup>5</sup>They also discuss relationships in the stories in some sessions, although more as an objective truth than as one to be experienced now.

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is given about the church today in various phases of its ministry, both in Canada and in other countries. Facts about modern heroes of the Church are provided. In year three, as in year one and two, there is content specifically for the Christmas and Easter seasons.

In regard to the "how" in curriculum, there are many methods suggested in these materials for approaching the learning situation. There are reminders of the importance of distinguishing between older and younger juniors.<sup>1</sup> The use of committees for projects is mentioned; and sharing responsibilities is suggested (5). Encyclopedia cards (8), creative writing, drama, date line (9), puppets, maps, creative art (24), scrapbook (27), making a triptych worship centre (30), a television interview (28), a paper chase with today's newspapers (40) are all suggested ways of involving juniors in learning.<sup>2</sup> Drama and open-ended stories are used for the expressed purpose of helping juniors live into the content of the session and thus make it real.

It is stressed that the individual child is important. In Session 1, it states: "Show your interest in each child as he arrives."<sup>3</sup> A discussion is suggested in Session 4, and it says that this discussion may lead to awareness of special needs in the group.

Relationships between children are included as important. "We talk together" is one heading which is used.<sup>4</sup> In Session 4, it states: "Observe the children. . . . Encourage all, and discourage the quick

<sup>1</sup>For example, Junior Teacher's Guide, Year Three, pp. 181, 182, 243, 228.

<sup>2</sup>In some sessions several alternatives activities are suggested, although the same activities are repeated on several occasions.

<sup>3</sup>Junior Teacher's Guide, Year Three, p. 132.

<sup>4</sup>Ibid.

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and learned from becoming superior in attitude."<sup>1</sup> In Session 6 on Peter, sentence prayers are suggested. Then it says: "Talk about each (prayer) and encourage each child to accept what others have written and to realize the value of his own thoughts."<sup>2</sup> In discussing evaluation, the Guide says: "When children can take an honest look at themselves in the group, they begin to grow in their relationships with others and with God."<sup>3</sup> The vital role which evaluation can play in this area of the "language of relationships" is stressed in this guide.

The setting is mentioned as an aspect of the "how" of teaching. The classroom, states the Guide, should be a place that says, "Welcome juniors! You have a real place in the church."<sup>4</sup> Pictures, maps, surroundings are referred to, as well as the factor of the readiness of the teacher. Session 15 specifically says that the teacher should keep the setting such that it will not interfere with the Word breaking through.<sup>5</sup>

## CONCLUSION

Year One materials are based on the position that God meets us as he confronts us in and through content. This basic stance also is present in the Year Two and Three materials, but in these years there is also included the belief that God meets us in encounter through the processes of learning and experience. Thus Year One is content-centred, with Years Two and Three at the centre of the continuum.

<sup>1</sup>Ibid., p. 147.

<sup>2</sup>Ibid., p. 162.

<sup>3</sup>Ibid., p. 99.

<sup>4</sup>Ibid., p. 132.

<sup>5</sup>Ibid., p. 206.

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(d) Revelation as over against Naturalism

There is little explicitly stated in the curriculum materials as regards this tension, or as related to it. There are not many clues to go on. It would be helpful here if we could determine the Doctrine of God and the Doctrine of Man underlying the approach to the curriculum writing, but this is not easily apparent from studying the materials.

YEAR ONE

In year one materials, the importance of worship is clearly evident. Extensive training in worship is included in the early sessions, with emphasis on the importance of prayer.<sup>1</sup>

In the content of Session 6, Jacob and Esau, it is stated that the nature of man is prone to evil, and tells of the love of God who is with man. God's grace and presence is stressed in Session 7 on Joseph.

In discussing the Christmas Sunday session plan (18) it is suggested that the teachers "pray earnestly that this insight will be given the children."<sup>2</sup>

There is no suggestion that juniors can discover the truth

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<sup>1</sup>The prayers throughout the materials imply faith in the Revelation of God, both from the content of the prayers and in the fact of worship itself. Belief in the action of the Holy Spirit is surely implicit in this emphasis on worship.

<sup>2</sup>Junior Teacher's Guide, Year One, p. 184.

THE PROSECUTION'S CASE

There is little doubt that the defendant is guilty of the crime charged. The evidence is overwhelming and the defendant's own testimony is contradicted by the facts. The prosecution has shown that the defendant had the opportunity and the motive to commit the crime. The evidence is clear and convincing.

Respectfully,  
The Prosecution

Page 1

In view of the fact that the defendant is guilty of the crime charged, it is recommended that the sentence be commensurate with the gravity of the offense. The defendant's actions have caused a great deal of harm and the sentence should reflect this.

The defendant's defense is weak and unconvincing. The defendant's own testimony is contradicted by the facts. The evidence is clear and convincing. The defendant is guilty of the crime charged and the sentence should be commensurate with the gravity of the offense.

In conclusion, the evidence is overwhelming and the defendant is guilty of the crime charged. The sentence should be commensurate with the gravity of the offense. The defendant's actions have caused a great deal of harm and the sentence should reflect this.

Sincerely,  
The Prosecution

Very truly yours,  
The Prosecution

The evidence is clear and convincing. The defendant is guilty of the crime charged. The sentence should be commensurate with the gravity of the offense. The defendant's actions have caused a great deal of harm and the sentence should reflect this.

Respectfully,  
The Prosecution



of God without His help.<sup>1</sup>

## YEAR TWO

Again in year two materials, a factor in regard to this tension is the worship period included in each session.

The relationship of prayer and study to service is discussed in Session 22 on Mary and Martha. In the session on Baptism (7), God's initiative is emphasized. In the Ascension (35) it is declared that God's Holy Spirit is with us.

The tension between God's initiative and man's response is discussed in a few places briefly. During the season of Lent, it says, "we try to take stock of our lives and with God's help, improve them."<sup>2</sup> In the session plan on Jesus' Trial (31), the curriculum states that: "Juniors should sense that God's love works mysteriously, and be helped in their private questions about injustice and disaster."<sup>3</sup> In Jesus and Prayer (39), it states: "We obey a Father who cares, who forgives, who makes us able to obey him . . . who helps us to obey him."<sup>4</sup> The tension between the freedom of man and God's rule is discussed in Session 36, Jesus and the Kingdom of God.<sup>5</sup>

Some creativity on the part of children is implied. There are suggestions, for instance, of activities such as that of finger painting

<sup>1</sup>In Session 2 it does say that juniors like to discover, and suggests that the teacher let them 'discover' answers about the Bible for themselves. But this is followed by very direct questions, and it becomes a question-answer procedure rather than 'discovery'.

<sup>2</sup>Junior Teacher's Guide, Year Two, p. 236.

<sup>3</sup>Ibid., p. 247.

<sup>4</sup>Ibid., p. 274.

<sup>5</sup>All these examples, of course, deal with the content of the lessons rather than the basis from which the materials were written.





to express one's experience. And man's ability to change is implied in the session on Nicodemus (23), where it states that we must be prepared to keep an open mind and be ready to change our ideas.

An appeal to man's will is found in this material in Session 19, Sermon on the Mount, where it states: "As his followers, we are to try our best to live as he lived."<sup>1</sup>

### YEAR THREE

Year three materials include worship also on a regular basis. And in the Lent session (30) it is suggested that devotional materials be sent home.

This year's study is on the Church, which is seen, according to the Guide, as a field of God's activity. Thus Revelation is implied as being involved. At the same time, the Guide states that the child grows as he learns about a larger and larger world. Here man's growth and response are involved.

The only other factors in year three materials regarding this tension between God's initiative and man's abilities are in relation to the expressed recognition that God's help is needed. In Session 1 it is stated: "Pray for God's guidance that you may overcome your limitations and become a channel through which God may speak to his juniors."<sup>2</sup> In Session 7, the emphasis is made that "always there is need to pray for the juniors we teach . . . that our boys and girls may catch a vision of what life can mean, and that God may use them."<sup>3</sup>

<sup>1</sup>Junior Teacher's Guide, Year Two, p. 203.

<sup>2</sup>Junior Teacher's Guide, Year Three, p. 132.

<sup>3</sup>Ibid., p. 164.

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And in the Christmas session plan, the instructions are: "Pray that the real message of Christmas will be found . . . in the activity you will plan and carry out together."<sup>1</sup>

#### CONCLUSION

According to our examination here, the junior curriculum materials for all three years place between centre and the Revelation pole on the continuum.

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<sup>1</sup>Ibid., p. 202.





(e) Church-centred as over against World-centred

YEAR ONE

Year one materials place an emphasis on the church as "God's people". The story of His people through the centuries is the content. The church is emphasized in this Guide as the fellowship in which we are nurtured.

Specifically, there is some emphasis on the life of the local congregation. In Session 23 (Solomon), it is suggested that the history of the local Church might be discussed. In Session 25, (Amos), there is the suggestion of juniors attending a Dedication service in the congregation.

Also there is strong emphasis on involving juniors in the festivals and worship services of the church. In Session 25 it is suggested that the students attend a communion service. And the Christmas festival and Easter celebration are stressed as important highlights in the year's work.

There is no specific emphasis in this material on the "world". There is, in a session plan on Solomon (23) a design for juniors to learn about making choices in life. And in Session 38 on Suffering and Sin, the stated purpose is that juniors consider how to be responsible stewards in God's world.

YEAR TWO

Year two materials focus on the life of Jesus and implications





for the Christian life. Again it is stressed that the life of the local congregation is important, for the junior to understand the meaning of the church. In Easter season (31) it states: "They may be helped to enter the mood of church life as it keeps the season of Christ's greatest suffering."<sup>1</sup>

The sacraments and services of worship are stressed as important. In Session 28, juniors are, states the Guide, to study the relation of the last supper to communion. In Session 7, an understanding of baptism is stressed. In the Christmas session plans four Christmas hymns are emphasized as important in the Church's heritage. In the session on Jesus Rejected in Nazareth (9), it is suggested that a study be made of worship today as related to the synagogue.

There is United Church specific mission emphasis in these materials, giving some information on overseas mission.<sup>2</sup>

There is some emphasis on the "world". The goal stated in The Call of Matthew (11) is that pupils learn that Jesus associated with all kinds of people, and that life lived in fellowship with Christ and his Church means ministering to all kinds of people in their need. In Session 19 (Sermon on the Mount) it is stated that juniors are to learn what it means to show love and concern both in personal relations and in contemporary world problems. In Session 34 the expressed purpose is that juniors might learn, through acting out situations, that Easter means expressing the care of God for someone who needs it. In Session 30 it is suggested that they discuss stories

<sup>1</sup>Junior Teacher's Guide, Year Two, p. 247.

<sup>2</sup>Ibid., p. 272.

It is suggested that juniors "discuss how each activity helps people know the love of God."





for their lives to make real Jesus' prayer, "Not my will but thine."

In Session 20 (Sermon on the Mount), juniors are asked to discuss possessions and to take a hard look at things they might change. It is suggested in the Guide that they examine modern television advertising and try to learn to be discriminating and make up their own minds as to what possessions they really need to purchase. This session could involve a very meaningful look at the world and a Christian's responsibility.

There is a chapter in Year Two reading book for pupils<sup>1</sup> which discusses the Christian and the World. It emphasizes God's love for the world and man's responsibility.

### YEAR THREE

The total curriculum in year three is designed to help pupils come to a better understanding of the meaning of the Christian Church. Included are the origins of the church in the Old Testament, Jesus Christ, the early Church, important events and men throughout the centuries; and sessions about the work and mission of the church in the world today.

It is stressed as important in Session 1 that juniors come to an awareness that they are part of the church now. In Session 2 there is an emphasis on the church as people who grow. The Guide suggests that a study be made at this point of what the church provides for persons at each age. And in Session 4 it is emphasized that it is the responsibility of Christian juniors to invite others to become part of their Church School; that is, that juniors see themselves as part of

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<sup>1</sup>William F. Clarke, The Clue to the Mystery (Toronto: The United Church Publishing House, 1965), p. 167f.

for their time in the world, and for their place in the world.

The world is a great and wonderful place, and it is full of life and activity.

It is a place where we can find everything we need, and where we can live our lives to the fullest.

It is a place where we can find love, and where we can find happiness.

It is a place where we can find meaning, and where we can find purpose.

It is a place where we can find joy, and where we can find peace.

It is a place where we can find everything we need, and where we can live our lives to the fullest.

It is a place where we can find love, and where we can find happiness.

It is a place where we can find meaning, and where we can find purpose.

It is a place where we can find joy, and where we can find peace.

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It is a place where we can find love, and where we can find happiness.

It is a place where we can find meaning, and where we can find purpose.

It is a place where we can find joy, and where we can find peace.



the church's mission.<sup>1</sup>

The importance of the church as a fellowship in which juniors are nurtured is included in these materials. In the Christmas session, for instance, juniors are encouraged to share their worship service with their families. At Lent, it is stated that juniors should come to know the church as a body of people with a peculiar outlook on life. At Easter the juniors are urged to again attend worship in their local congregation.

The importance of learning some of the hymns of the Church's tradition is stressed in several session plans. In Session 7 (Paul), the meaning of the words of a new hymn is discussed. In the session on Francis of Assisi (11), his hymn "All Creatures of Our God and King" is introduced. In Session 23, the contribution to the hymnody of Isaac Watts is stressed. Christmas customs in other lands are included in the section on the festival of Christmas.

Through the lessons on Knox, Wesley, and Watts (21-23), according to the Guide, juniors are to be given an understanding of the relation of the Presbyterian, Methodist, and Congregationalist churches to the United Church of Canada. It is stressed that juniors need an understanding of the Protestant heritage and a wider view of the church as a whole.<sup>2</sup> In Session 24 (The Church Grows West), the materials emphasize that the church in Canada is itself a product of missionary outreach.

The year's study takes juniors not only into the wider church

<sup>1</sup>Junior Teacher's Guide, Year Three, p. 148.

<sup>2</sup>Ibid., p. 230.

January 1, 1900

The first of the year has been a very busy one for the  
department. The work has been very heavy and the  
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Very truly yours,  
[Signature]



but into the world community. Session plans about the inner city (28), Canadian Indians (25), and those on other countries (35-39) are designed to bring the needs of the world into focus. Session 7 (Paul) has as its expressed purpose the necessity to help juniors "recognize the need for the church to go out into today's world"<sup>1</sup> and to discuss ways they can show God's love to others. In Session 11 (Francis of Assisi) the emphasis is on the church being God's servant in the world. The Advent plan (16) stresses that God's love is for all people.

It is stressed that missionaries in today's world are not concerned primarily with bringing people into the church but rather with taking God's love to all people. Information is given as to how they work as agriculturalists, teachers, social reformers.

#### CONCLUSION

The "church" pole is the stronger of the two in the materials for all three years, although there is some emphasis on the "world" in Years Two and Three. However, even here the world is secondary, and the main impression is of the Church's role and task rather than of God's concern for and activity in the world. Materials, then, fall between centre and the "church" pole on the continuum.

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<sup>1</sup>Ibid., p. 164.

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## CONCLUSION





## CONCLUSION

In this paper we have examined tensions in the field of Christian Education. In Part I we discussed five important tensions, and included various opinions from current Christian educators in regard to these tensions. Since we discussed conflicting opinions in each of the tensions discussed, it is a conclusion that these tensions do, in fact, exist. We have placed several Christian educators' opinions on the continuum between the two poles involved in each of these tensions.

In Part II we have examined specifically United Church materials, and have discussed them in regard to each of the same five tensions. In Chapter II we attempted to determine the theoretical stance of the United Church's New Curriculum, and place it on each of the five continua. In Chapter III we examined the actual operative understanding of the New Curriculum as manifest in the Junior materials, and placed it again on each of the five continua.

On the basis of our study, we will draw some conclusions regarding the relationship between the theoretical and the operative understandings of the United Church's New Curriculum. Our procedure will be to discuss each of the five tensions in turn. We will then state any general conclusions from this study.

# Introduction

The first part of the report is devoted to a general survey of the situation in the country. It is followed by a detailed study of the various branches of the economy. The third part is devoted to a study of the social and cultural life of the country. The fourth part is devoted to a study of the political and administrative system of the country. The fifth part is devoted to a study of the foreign relations of the country. The sixth part is devoted to a study of the military and naval forces of the country. The seventh part is devoted to a study of the scientific and technological progress of the country. The eighth part is devoted to a study of the health and medical services of the country. The ninth part is devoted to a study of the education system of the country. The tenth part is devoted to a study of the housing and urban planning of the country. The eleventh part is devoted to a study of the environment and natural resources of the country. The twelfth part is devoted to a study of the law and justice system of the country. The thirteenth part is devoted to a study of the sports and recreation facilities of the country. The fourteenth part is devoted to a study of the tourism and travel industry of the country. The fifteenth part is devoted to a study of the information and communication technology of the country. The sixteenth part is devoted to a study of the energy and power sector of the country. The seventeenth part is devoted to a study of the transportation and infrastructure of the country. The eighteenth part is devoted to a study of the labor and employment situation of the country. The nineteenth part is devoted to a study of the social security and welfare system of the country. The twentieth part is devoted to a study of the population and demographic trends of the country.

The second part of the report is devoted to a detailed study of the various branches of the economy. It is followed by a detailed study of the social and cultural life of the country. The third part is devoted to a study of the political and administrative system of the country. The fourth part is devoted to a study of the foreign relations of the country. The fifth part is devoted to a study of the military and naval forces of the country. The sixth part is devoted to a study of the scientific and technological progress of the country. The seventh part is devoted to a study of the health and medical services of the country. The eighth part is devoted to a study of the education system of the country. The ninth part is devoted to a study of the housing and urban planning of the country. The tenth part is devoted to a study of the environment and natural resources of the country. The eleventh part is devoted to a study of the law and justice system of the country. The twelfth part is devoted to a study of the sports and recreation facilities of the country. The thirteenth part is devoted to a study of the tourism and travel industry of the country. The fourteenth part is devoted to a study of the information and communication technology of the country. The fifteenth part is devoted to a study of the energy and power sector of the country. The sixteenth part is devoted to a study of the transportation and infrastructure of the country. The seventeenth part is devoted to a study of the labor and employment situation of the country. The eighteenth part is devoted to a study of the social security and welfare system of the country. The nineteenth part is devoted to a study of the population and demographic trends of the country.



(a) Bible-centred as over against Person-centred

Our examination of the United Church's statements on New Curriculum indicated a theoretical stance taken midway in the continuum between a Bible-centred and a person-centred approach.

(Chapter II) Our study of actual materials for the Junior Department, however, shows that the emphasis for Year One lies at one extreme -- the Bible-pole, while that for Years Two and Three places them about half way from there towards the polar centre officially declared desirable. (Chapter III) For none of the years can it be said in fact that curriculum production accurately reflects curriculum theory in regard to the tension between these two emphases.

(b) History as over against Contemporaneity

Following our discussion of the tension between History and Contemporaneity, we placed the United Church's theoretical stance at the midpoint of the continuum between the two poles involved. (Chapter II) Our examination of actual materials, however, led us to place the Year One and Two curriculum materials halfway between the midpoint of the continuum and the History-pole. Year Three junior material is the only year which follows through the theoretical stance in regard to this particular tension in curriculum, and it lies at the midpoint. (Chapter III)

(c) Content as over against Process

Examination of the United Church's stated position in its New Curriculum documents led us to place it midway on the continuum between the poles of content and process. (Chapter II) According to our study of the actual curriculum materials for juniors, Year





One's emphasis is at the content end of the continuum. Years Two and Three, on the other hand, stand at centre point. They do seem to reflect the stated theoretical understanding of the New Curriculum for this particular tension. (Chapter III)

(d) Revelation as over against Naturalism

We discovered that the desirable position for the New Curriculum, as stated in the official documents we examined, lies between midpoint on the continuum and the Revelation-pole for this tension. (Chapter II) In studying the junior materials we decided, in fact, that the actual operative understanding for all three years indicated the same position as the official statement. (Chapter III)

(e) Church-centred as over against World-centred

According to our study, the presuppositions for the New Curriculum express a theoretical stance for this tension which is between the centre point and the Church-pole. (Chapter II) Our examination of the curriculum materials shows the emphasis for all three years to be at this same point on the continuum as the theoretical position. (Chapter III) Curriculum theory and curriculum production correspond in regard to the tension between the Church-pole and the World-pole.

To summarize, we found in this study some differences between the theoretical stance and the actual operative understanding of the New Curriculum in the junior materials examined. In Year One, a difference is indicated in all of the first three tensions discussed. In Year Two materials, there is a difference between the theoretical and operative understandings in the first two tensions. In Year Three, the difference in stances exists, in our examination, only in the Bible-Person tension.





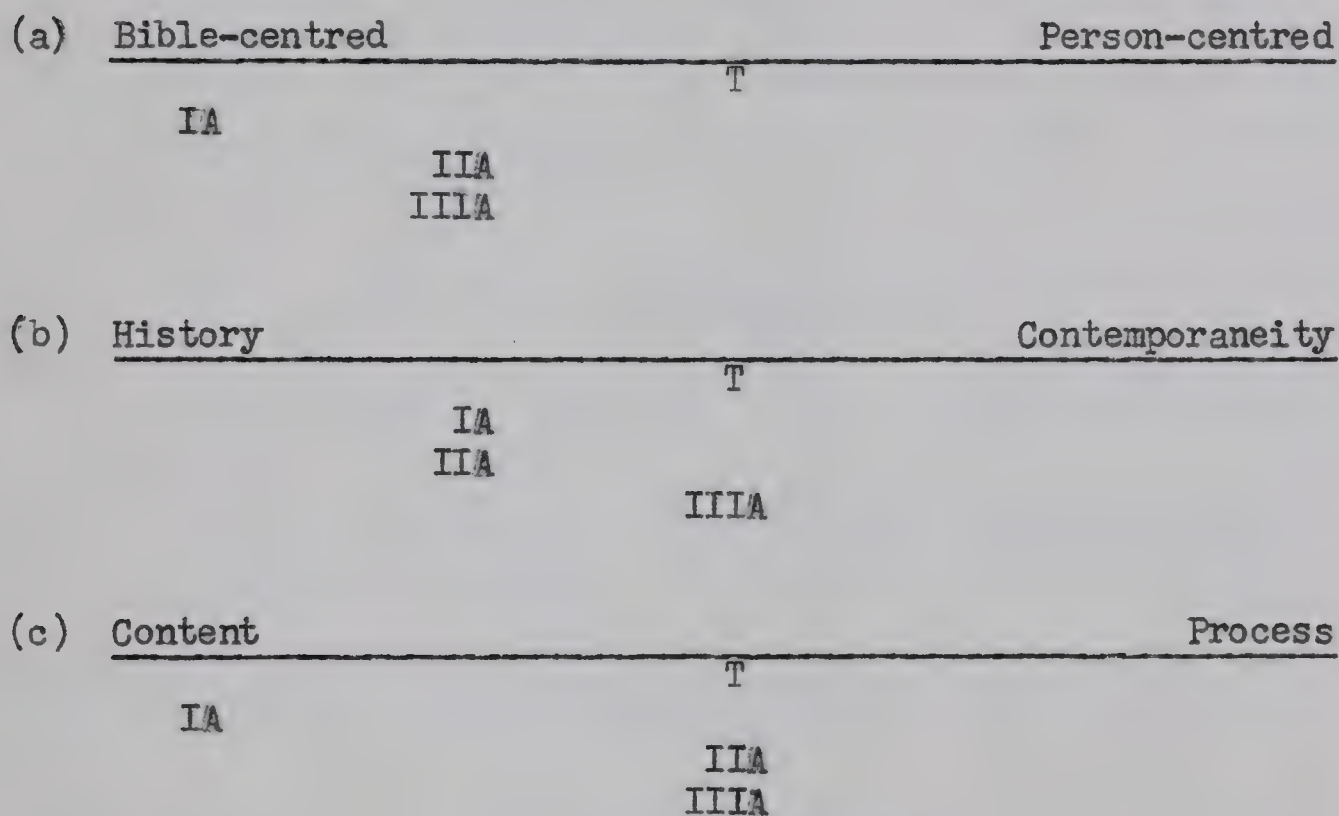
## APPENDIX





## APPENDIX

We have described the tensions discussed in this thesis as involving extreme poles in each case, with a continuum between the poles. By the use of a visual chart we intend, in this appendix, to augment the conclusion and display spatially the positions of the United Church New Curriculum.<sup>1</sup>



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<sup>1</sup>The key for this chart is:  
T stands for theoretical, as discussed in Chapter II of this paper.  
IA, IIA, IIIA represent the actual positions of the Year I, II, and  
III junior materials, examined in Chapter III.

CHAPTER 1

The purpose of this book is to provide a comprehensive overview of the current state of research in the field of artificial intelligence. It is intended for students and researchers who are interested in the latest developments in this rapidly evolving field. The book covers a wide range of topics, including the history of artificial intelligence, the current state of the field, and the future of the discipline. It is written in a clear and concise style, making it accessible to a broad range of readers.

1.1 Introduction

1.1.1

1.2 The History of Artificial Intelligence

1.2.1

1.3 The Current State of the Field

1.3.1

The book is organized into three main parts. The first part, "Introduction," provides an overview of the field and its history. The second part, "The Current State of the Field," discusses the latest research and developments. The third part, "The Future of the Field," explores the potential of artificial intelligence and the challenges that lie ahead.



(d) Revelation Naturalism

T  
IA  
IIA  
IIIA

(e) Church World

T  
IA  
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IIIA





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Introduction

Chapter I. The History of the Study of the Mind. 1-100

Chapter II. The History of the Study of the Mind. 101-200

Chapter III. The History of the Study of the Mind. 201-300

Chapter IV. The History of the Study of the Mind. 301-400

Chapter V. The History of the Study of the Mind. 401-500

Chapter VI. The History of the Study of the Mind. 501-600

Chapter VII. The History of the Study of the Mind. 601-700

Chapter VIII. The History of the Study of the Mind. 701-800

Chapter IX. The History of the Study of the Mind. 801-900

Chapter X. The History of the Study of the Mind. 901-1000

Chapter XI. The History of the Study of the Mind. 1001-1100

Chapter XII. The History of the Study of the Mind. 1101-1200

Chapter XIII. The History of the Study of the Mind. 1201-1300

Chapter XIV. The History of the Study of the Mind. 1301-1400

Chapter XV. The History of the Study of the Mind. 1401-1500



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